

The CHRISTIAN CENTURY

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A Minister's Prayer

COMPOSED BY EDWARD SCRIBNER AMES

O God, deliver thy servant from indolence. Grant that the days of the week may not be wasted by lack of plans, by little errands, home tasks or social temptations. Help thy servant to remember how busy other workmen are, how early they rise, how faithfully they toil, and how much they enjoy a little leisure. Reveal through a sense of the world's need and by a vision of the spiritual capacities of men things yet to be accomplished, and may every opportunity for service be met with energy and strength.

O Lord, preserve thy servant from impatience and irritability. Thou knowest how easily men forget Thee and live for themselves, how they cling to their little interests and how prodigal they are of their divine birthright. They spend their money for toys, for physical comforts and for the increase of power. Grant thy servant patience when looking upon these follies and sins. Help him to persuade men by love, and make them know by instruction, that their life is more than meat. When those who profess to love Thee do not labor in thy cause and do not meet to worship Thee, but deny and blaspheme thy holy name by their unworthy lives, then teach thy servant how to forbear and to forgive, how to be full of gentleness and of unwearied love. May he be overwhelmed by no impulse of petulance or passion of anger, but may he more steadfastly behold the goodness of thy kingdom, and joyfully labor for its coming.

O Father, make thy servant strong in the truth. Teach him to company with those great souls who think thy thoughts after Thee. Free his mind from all hindrances to clear knowledge. Quicken in him the will to do thy will so that he may surely know what is right and good. And with the vision of truth may there be courage and zeal. When thy servant is tempted to suppress the truth for pleasing speech; when he is tempted to be silent where the truth is hard to utter, then may he have singleness of purpose and unwavering loyalty. So may thy servant work with Thee, partake of thy Spirit, and help to establish in the world thy Truth, through Jesus Christ our Lord. Amen.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Surrendered Will

"TAKE MY YOKE UPON YOU!"

It is this word of Jesus that our age stumbles at. What the Cross was to both Jews and Greeks of the first century the Yoke is to the modern world. Christ offering a yoke to mankind is the most repellant picture which the mind of our time can contemplate.

The temper of our age is self-sufficient, swagger, egotistical. We boast much of the great things we have done. Like Nebuchadnezzar we walk forth and look upon our civilization—its machinery, its art and architecture, its science, its democracy—and we say, Behold great Babylon that I have builded!

By the untrammelled will of man has progress been made, we are wont to say. It is by the assertion of my will and my reason that I have at last brought nature into my control so that her forces now serve my ends instead of, as before, hindering and blasting them—this is man's proud boast.

And now to be asked by Christianity to wear a yoke, to surrender my will and even my reason to another will and another reason—this would be to yield up the priceless secret of progress, to gain which has cost mankind so much.

It is not strange, therefore, that this spirit of the age has made to itself a philosophy and an ethic of individual might which it sets over against Christianity's meek doctrine of the surrendered will. Whether or not one has come into contact with this conscious philosophy, one cannot escape being everywhere face to face with the spirit which lies behind it.

Is it true that man has made nature surrender to him? Is it true that progress is won by man's conquests? Within nature has man wrought any readjustments at all?

Is it not more deeply true that the reason man gets along so much better with nature than he used to is that he has surrendered to her, that he has given up his fear of her and his struggle against her, and having yielded to her power is carried on to mighty triumphs?

A little close looking at the actual facts will show that not self-assertion but the fine art of self-surrender is the explanation of the big gains mankind has made in recent times.

It is surely absurd to say that man has changed the forces of the physical world. He speaks in a picturesque and braggadocio way of having "tamed the lightning." But the lightning in the telephone system or the street car system is no more "tame" than the lightning in the storm. The inventor has found out that the lightning has certain habits which he calls "laws" and he has adjusted his human enterprises to these habits and so gained the use of the vast energies of the sky. It is not because in some triumphant way he whips the lightning into his service like a slave, but because he obediently puts himself in a position where nature can help him.

He has learned to wear her yoke.

Professor Huxley once said the first law of scholarship was to walk humbly amid the facts. It is this humility of the intellect that distinguishes modern learning from that of the ancients. The strong tendency of most thinkers before Bacon was to force the facts into the already accepted conception.

But the primal thesis, plainest law, of modern scholarship is to be obedient to the facts. Throw away your prejudices, your preconceived opinions, your self-interest! says the teacher to his pupil. Surrender yourself to the world as it is and the truth will rush in upon you!

No man can know truth except by wearing the yoke.

In the world of personal relations, too, we are learning that progress is to be made by the law of the yoke. In the social life of man the great achievement of which he is so proud is the establishment of democracy.

And when we think of democracy we think of the rights of the individual, his self-assertion, his emancipation from the yoke of kings or priests or blue-bloods. Democracy, we have been taught, means marked individuality, liberty, for each man. He submits to

no man, to no institution, to no law. Laws are made for man, not man for laws.

It is in this direction that the political thinking of the eighteenth and nineteenth centuries has tended.

But the finest note of democracy is being struck in this new century. If the foundation of democracy was laid in the rights of man, the superstructure is to show forth the duties of man. Hitherto the catch-word of democracy was independence. Its great future word will be inter-dependence.

And interdependence means that the individual must surrender to the common welfare in order to his own highest welfare.

And thus the law of the yoke is the basic law of democracy.

With this deeper insight into the laws of mechanics and of all science and of personal relations not any of us should stagger when the apostle exhorts, Submit yourselves, therefore, unto God, or when Christ calls, Come unto me and take my yoke!

For if the yoke is the principle of power in the secular order it should not surprise us to find it the principle of power in the life of the soul. It is just here that our Christianity is marked off from all other religions. It offers man not a sacred book, nor an ethical code, nor a philosophical system, but a personal will to which to surrender his own.

Christ's purpose is to command us from the very center of our personality. He asks the surrender of our whole self to Him. No other founder of religion presumes to do this. None other ever said, Take my yoke! But Christ knew that the secret of power for the disciple was the same as for the Master. For the Master the secret of power had been complete submission to the will of God. For the disciple it must be complete submission to the will of the Master.

Except from this point of view it would seem almost ironical for Jesus to offer a yoke to the multitude on which he looked that day he spoke these words. They were weary and heavy laden. A yoke was the very thing they wanted to get rid of—the yoke of their circumstances, their drudgery, their sorrows that weighed their hearts down. And it is to such as these Christ offers a yoke!

Yes, but it is "my" yoke. They already have yokes, heavy, hard, grievous. But *my* yoke is easy. *My* yoke is freedom from bondage. *My* yoke is emancipation from drudgery. *My* yoke is the glorification of sorrow. *My* yoke is power—to wear it is to possess the secret of utilizing unmeasured energies compared with which their own are but faint pulse-beats.

Precisely what man is learning to do to make progress in the physical world and in science and in the social order Christ long ago taught as the essential secret of power in the spiritual life.

You are tempted. You have fought an evil habit with your own will. Again and again you have gone out in the morning resolved to play the man this day, to crush the tempter, to assert your true self. But again and again the evening has seen you coming home with garments stained and hands defiled.

O, wretched man that I am! Who shall deliver me?—this is the cry which Christ answers with his call to take the yoke. I will deliver you, he says, if you will take my yoke, if you will give me your will.

Or you are in grief. Some great miscarriage of your hopes or your love overwhelms your soul. You hurl your fiat that it shall not be so, but your little fiat is ground to bits in the teeth of the inescapable reality. Your resistance makes you feel as if you were acting the part of King Canute sweeping back the tide with a broom.

No, resistance cannot conquer sorrow. The protests of one's own will may land one in bitterness, in hardness, in cynicism.

But the yoke of Christ will empower you to bear never so crushing a grief. The will of God is a good will, it means good for you, it makes all things work together—sorrows included—for the soul's deepest welfare.

Submit yourselves, therefore, unto God. Accept Christ's yoke.

For His yoke is easy.

Social Survey

Federal Income Tax Amendment

There appears to be ground for believing that the proposed income tax amendment to the constitution will go into effect before the gathering in regular session of Congress, next winter. Already thirty state legislatures have given it their approval. Of the states which have acted on the measure, only four have gone on record against it. Senator Brown, of Nebraska, who is championing the income tax, is convinced that the remaining five necessary for a constitutional amendment in ratification by the states, will have given their approval before the regular session. If it should become a law before congress again convenes, it would undoubtedly have a strong effect upon tariff legislation in that session. Senator Brown claims that such a law would net to the government about \$100,000,000 annually, and the treasury officials are said to admit that it would yield at least \$70,000,000 per year. Tariff revisionists would undoubtedly find such an increase in revenue a powerful weapon for reduction in many of the tariff schedules. Some of the force of that argument is lost, however, when it is remembered that the policy of expense retrenchment to correspond with increases in income has hitherto not been followed in the matter of tariff. Federal expenditures have been increased, instead. Even with the granting of federal authority for an income tax, important questions such as the uniform taxation of the states, and double taxation will have to be settled. Adjustment of these questions may delay operation of the laws, if passed.

A Successful Scholar in Politics

After being in the chair as governor of the state of New Jersey but a few months, Gov. Woodrow Wilson seems to be justifying the confidence which the people of the state expressed in electing him. His bitterest opponents, the machine men, called him a visionary, and predicted that his theories and "book learnin'" would quickly collapse when they came to measure up against the real "practical" problems of government. Perhaps that would have been the dismal result in the case of a man of smaller caliber than Governor Wilson, but he has so distinguished himself that he is easily in the front among the leaders of the Democratic party. His success is the triumph of personality and of direct appeal to the good sense of the people. His first act after assuming office was to throw down the gauntlet to those who were seeking nothing but personal and selfish ends. His fight was the people's fight and under his championship one excellent measure after another has become law. The first of the measures adopted by the New Jersey legislature amended the election laws in the interest of honesty and popular control, and incorporated the legalized primary in the existing body of laws. The second is a corrupt practices act, modeled on the English law, which prohibits the use of even liquor or cigars in behalf of any candidate. A third is an employers' liability act, and another is an act which gives power to a commission to supervise and fix rates of public utilities corporations. These compose only a portion of the work accomplished by a legislature, one house of which was controlled by Democrats and the other by Republicans, with Governor Wilson leading both. His popularity is equal to that which Governor Hughes aroused in New York.

The Greatest American Cathedral

On Apr. 19, the completed portions of the new Cathedral of St. John the Divine, in New York City, were dedicated. Of no little significance in the Christian world was the occasion. The building, which was begun in 1892, when completed, it is said, will be the fifth largest cathedral in the world. The others, in the order of their size, being St. Peter's in Rome, the Cathedral of Seville, the Duomo in Milan, and St. Paul's in London. While all work on the cathedral has been prosecuted with a definite end in view, construction has not been pushed. The work has been carried on only so fast as funds have been available. The choir and two chapels represent the completed portion thus far. The choir, the gift of Hon. Levi P. Morton, cost \$1,000,000; Belmont Chapel cost \$250,000; and King Chapel \$150,000. Two chapels yet remain to be built. The estimated cost of the whole when completed is about \$10,000,000. St. John's will easily be the greatest structure of the kind in the United States. The dedicatory services were solemn and impressive. Twenty bishops

and several hundred rectors of the Protestant Episcopal Church, together with as many laymen as could find admission into the great building were present. Included, by special invitation, were many of the leading representatives of other Protestant denominations, who were given seats among those reserved for the Episcopal clergymen. The intention of the donors was that the church should serve not one denomination, but many, and this was emphasized in the sermon of Bishop Greer. Among his closing sentences were these words: "For the sake of our common humanity, to bless and to crown it; and for the sake of our common country, to help us more and more to love and to serve it and to make it take its place, its true and destined place for righteousness and peace, among the nations of the earth, we consecrate today, as the offering of our love, these memorial chapels and this cathedral choir, to the service here among us of the incarnate Jesus Christ." It is a debatable question how far it is justifiable to use vast amounts of money to pile up these huge church buildings. They are too large for preaching services, they serve few practical religious purposes. Yet it cannot be denied that they stir the spirit of worship and help to lift us upward to God. Solomon believed the temple was worth spending millions to secure. But on the other hand so did Herod. Surely those of us who are inspired by the majesty of great Gothic churches are glad when men are minded to give for their erection. As few of us have helped to build this house, we ought not to grumble, especially as none has been compelled to give as in the olden days, when popes and bishops forced unwilling contributions.

A Half Century of Coming Together

These are heart-stirring days to the grey-bearded men who wear bronze buttons in their coat lapels and who used to wear blue or grey uniforms fifty years ago. We who know of the beginnings of the Civil War only by what we have read, or from the impressions made upon youthful minds by the tremendous events of half a century ago, cannot appreciate the emotions which well up in the hearts of the men of '61. There never was a war which had just the characteristics of that which is commonly known as the War of the Rebellion. It was a conflict which was fought by soldiers who believed they were fighting for a principle. Human passion was at white heat, undoubtedly, but behind the anger and the bitterness and the hatred there was the belief shared by the two sections of the country that great principles of democracy were at stake. No wonder the struggle was maintained with a dogged determination on both sides which seldom, if ever, has been paralleled in history. Although the war was carried on for four long and bloody years, although hundreds of thousands of homes suffered, some of them losing the fathers and sons and brothers who maintained them, others being obliterated by flame and pillage, nevertheless when the end came, the nation reunited its divided household, in a manner and in a spirit which showed how deeply planted are the roots of American democracy. Where can the student of history find record of an internecine strife in which the contestants, after peace had been declared, so speedily laid down their arms, so promptly returned to the duty of earning their livelihood, and so generally smothered hate? The last fifty years' phenomenal growth of the United States is ample testimony to the prevalence of the spirit of fraternity which with wonderful rapidity spread over the nation. Bitterness has not altogether died out, as we all know, but that it has so generally been put aside, even before historians have agreed among themselves upon a name for the war, is something for which to be devoutly thankful. The whole country, with some exceptions, few though noticeable, now agrees that the war, awful as it was, terrible as its consequences were, was decided in a way that made for the betterment of humanity, not only in our own land but throughout the world. "God moves in a mysterious way his wonders to perform"—but he moves, and men move with him. The next half century ought to see the obliteration of the word "solid" from the vocabulary of our politics, save as it describes a nation solid for good government, for high patriotism, for righteousness, a nation "whose God is the Lord."

A Note from the Editors

For the past few weeks Professor A. W. Taylor, whose conduct of this page has made it exceptionally valuable to our readers, has not been writing these items. He begged us to free him temporarily that he might prepare a book on the Sociology of Missions which he was under promise to the Foreign Society to complete at a near date. It is only just to him and to the editors to state this fact definitely, that he may not be held responsible for any statements which he did not utter. It will not be long, we hope, until Mr. Taylor's name shall be again found at the head of this page.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian

The Passing of Evangelists.

The Presbyterian Advance raises the question whether "the results of professional evangelism are such as to warrant the church in continuing to give that form of work the prominence it has hitherto enjoyed." Changing conditions call for new methods. We should not be disturbed by this fact. We must look to results. Reverence for a method because it has been effective in the past does not justify its continuance unless it produces results today. The Advance reasons thus:

In an editorial on the Passing of Evangelists, which has just come under our notice, the Omaha Bee takes the ground that the evangelist has served his day, and says: "A new order of worship as well as thought in the church is responsible for this change, and that new order is simply a part of the general transition toward a safer and more permanent system of public expression." It thinks the change due not to the fact that people are less emotional, but rather to the fact that they are more thoughtful. After pointing out that statistics show "steady increases in church populations," it continues: "Ministers maintain that their people are more inquiring, more honest in their thought, and therefore more and not less pious, but the difference between their piety now and that of yesterday is that the preachers are appealing more to their reason than to their emotion."

There is much truth in all this. We may not agree with the Bee that the evangelist has served his day, but we believe that professional evangelism must decrease, while the educational method must increase. There will probably always be need for evangelistic work, but as the educational work of the church increases in efficiency the work of evangelism will come more and more to be the gathering up and clinching of the results of this work. After all, evangelistic campaigns are to be looked upon as periods of harvesting. The harvesting must be done, whether all at once by an organized company of workers or by the "hand-picked" process—such as the "Win One" plan; but there must be seed-sowing and cultivation before the harvest is ready for the reaper. Possibly one reason why evangelistic campaigns do not yield large results is because in the church and in the home they are not preceded by the old-fashioned kind of patient sowing of gospel truth.

The Minister's Chief Business.

Dr. J. H. Jowett, who recently began his ministry in New York, is looked upon as one of the greatest of living preachers. It is not by accident that he has won his reputation. Hard work and strict attention to the business of preaching the gospel have been and are necessary to his success, according to his own statements. At a reception he said to his people:

My mind probably works more slowly and laboriously than that of any other person in this room. Ideas do not come to me in lightning flashes. They creep in slowly like the dawn. I must confess that it is my custom to begin my preparation for my Sunday sermons on Monday.

Many ministers, I know, wait until Friday, but I cannot work that way. Therefore I ask you to let me have my mornings to myself in order that I may give you my best service. It is not my habit to speak of myself, but this is rather an intimate meeting and there is one other personal matter that I would like to touch upon. I have been beset ever since my arrival with invitations from all parts of the United States to speak at all sorts of functions and celebrations scheduled to take place in cities located at various points between Maine and California.

Now, I am not a public speaker. I love to preach, but I shrink from appearing on public platforms. Surely there is no reason why I should go down South, for instance, to do something which I am not at all qualified to do or even do something for which I am fairly well qualified. I should like to feel that I have the backing of my church in this matter. I feel that my chief mission here is to preach the gospel of Christ from the pulpit of the Fifth Avenue Presbyterian Church, and I do not wish to undertake anything that will in any way interfere with it.

Congregational

Oxygen and the Holy Spirit.

"No matter how great the preacher, he labors in vain if the people before him are semi-asphyxiated by an atmosphere laden with poison." This sentence is from Dr. Charles E. Jefferson. He is evidently writing from experience. The average church is poorly ventilated. The blame for the miserable ventilation of churches is charged to various persons—the sexton, the building committee, bald-headed men and shivery women, and the preacher. Whoever is to blame, there ought to be something done. "What the saints need just now is fresh air." We give one paragraph from Dr. Jefferson's article in *The Congregationalist and Christian World*.

A few years ago a religious worker of distinction came to the United States to lay his work before our churches. Several months were spent in making a tour of the more important towns and cities. At the end of the tour our visitor wrote a letter recounting some of his experiences for publication in one of our leading newspapers. The letter was full of indignation, both hot and righteous, against the intolerable conditions which he found in the majority of the churches and halls in which he spoke. No piece of work, he said, had ever so eaten up his vitality and broken down his vigor as this speaking, night after night, in the stuffy atmosphere of overheated rooms. If this letter were published by the Tract Society and scattered broadcast, many sinners might be brought to repentance. A good question to ask a candidate for the ministry would be, "Do you understand the nature and uses of oxygen?" Many a preacher would cease to grow husky when halfway through his sermon, and many a congregation would enjoy a spiritual revival, and many a benumbed prayer-meeting would come to life again by the introduction of fresh air. When patients are nigh unto death, the doctors now call for oxygen.

United Presbyterian

Unofficial Evangelism.

The responsibility of every Christian to do the work of an evangelist is the theme of a recent editorial in the *United Presbyterian*. The opinion has been too common that the preacher and the evangelist are the only persons qualified to invite men and women into the fellowship of the church. In many communities it has been believed that the only way to make the church an aggressive force for the Kingdom of God is to have a specialist conduct a revival campaign. Fortunately the churches are coming to see that periodic paroxysms of emotion have no necessary connection with religion. The editorial to which we refer continues:

We believe a better sentiment is manifesting itself. The accent is being thrown upon individual initiative and responsibility. The Laymen's Missionary Movement seemed to bring to the unofficial church member a new vision of duty and of the fine possibilities that lie in an enthusiastic and business-like religious activity. The Men's Movement has emphasized the same thing. The Men and Religion Forward Movement is proposing to make personal evangelism one of its key notes. It proposes to win three million men and boys by awakening some millions of Christian men to go after these unsaved with loving, personal, tactful, but persistent invitation. If the Men and Religion Forward Movement shall succeed in awakening any considerable number of men in our churches to such activity it will have a success far beyond the calculations now made. If it does not succeed in getting the average layman to become an active and persistent evangelist the movement will not count for very much.

We greatly rejoice in the successes of the soul-winning specialists who are traveling from city to city and conducting their great campaigns. But we rejoice still more in every indication that the average church member is coming to feel it his duty to be evangelistically active, that he is coming to feel that the key to the situation is in his own hands, that he is disposed to give some of the energy and enthusiasm that build up great business enterprises to the work of the Kingdom of Jesus, to the work of saving the unsaved brother.

Jewish

Call Them Jews.

The words "Hebrew," "Israelite," and "Jew" are familiar to all readers of the Bible. Perhaps few know how these words differ in meaning and which of them should be used in speaking of or to the descendants of Jacob living among us. We are indebted to the *Christian Advocate* for the following statement from Dr. Joseph Silverman, pastor of the Temple Emanu-El:

Hebrew, Israelite and Jew are used interchangeably today, and they designate the same person—that is, a devotee of the Mosaic faith. Originally "Hebrew" was applied to Abraham and his immediate descendants, because they came from "the region beyond," which the word "Eber"—not of Hebron—signifies. From the fact that the twelve tribes descended from the twelve sons of Israel, the name "Israelite" became more popular than "Hebrew." Later, however, when the ten tribes were lost and what was left of them, including the tribe of Benjamin, became assimilated with the tribe of Judah, that part of Palestine inhabited by Israelites became known as Judea and the people as "Judeans," of which "Jew" is a corrupt contraction. Technically it is correct to speak of the Hebrew language, the Jewish people or the Jewish religion.

Until a few years before the close of the last century a tendency existed among the Jews of this country to use the word "Hebrew" in place of the shorter and correct one. This tendency caused the choice of such names as the "United Hebrew Charities," the "Hebrew Orphan Asylum," the "Hebrew Sheltering Guardian Society," etc. This designation has been spoken of as "apologetic" by Jewish writers and has fallen into disuse. The word "Hebrew," when used by a non-Jewish writer, a writer on that subject said, "to designate a member of the house of Israel, is usually an evidence of politeness on his part. It implies: I know that you are a Jew, but I dislike to hurt your feelings by calling you one—I make it less disagreeable and call you a Hebrew! But of late our neighbors have learned that this consideration is uncalled for and that we prefer to be known as Jews."

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A New Life in Christ

It is probably impossible for those of us who have grown up where it was the fashion to profess faith in Christ and where the children were taught to look forward to the day when they should be members of the church to realize what it meant for a man like Saul of Tarsus to leave the side of the enemies of Christianity and join himself to those whom men everywhere regarded as fools and fanatics. Perhaps it would be a good thing for many of us if we were placed where the opposition to our faith is open and violent. Then we could know whether we were Christian in fact or only in name. It will be of some advantage to meditate upon the clearness with which Paul saw his duty and the courage with which he performed it.

The first part of the Epistle to the Galatians is a defense of Paul and his gospel. The fact that his authority had been called in question compelled the apostle to give reasons why his Galatian converts should feel that they had been rightly taught. Until his readers were convinced that he was not an impostor it was not worth while for Paul to lay down for them the fundamental principles of the gospel. His career as a persecutor was painful for him to contemplate but he shrank from nothing that was necessary to the fulfillment of his duty. There was no reason why he should desire to be known as a Christian unless he had the convictions of a Christian. Hence those who question his motives were without excuse for their base insinuations. The new life in Christ was a life of hardship and persecution. No sensible man would have chosen it if he had not been assured of inner peace and of the divine approval.

The world could not very well doubt the sincerity of Paul. He bore on his body the marks of his loyal service to Christ. The world does doubt the sincerity of not a few who at the present time are loud in their praises of the faith once for all delivered to the saints. The world is not the final authority on every question relating to life and godliness, but its judgment as to the genuineness of the faith of the church has to be respected. It does not believe much in the religion of the man who puts comfort above integrity and helpfulness. In other words, the wise old world knows that it need not pay much attention to the religion of a man who will not deny himself for the honor of his Lord. Stories of marvelous conversions make very little impression when the life subsequent to the conversion has been devoid of enthusiasm for the things of the kingdom.

The life new of Paul was seen immediately by friend and foe. "Straightway in the synagogue he proclaimed Jesus, that he is the Son of God." A committee of one of the largest and most active denominations in America reports that "in the five cities reporting to your committee it requires 23.5 members to win one convert each year. These churches, with a total membership of 38,381, enrolled only 33,897 in their Sunday-schools." The committee, after considering the conditions in several fields, came to the conclusion that the churches are lacking in efficiency. The efficiency of the local church needs to be increased. Now if every one who unites with a congregation of believers in Christ understood that he was called to do something and that he was expected to have use for his own brains in finding out what he ought to do, the amount of work,

being done by the churches would agree better with the number of members reported at annual conventions and conferences. Jesus discouraged the man who thought discipleship was easy.

The knowledge that he was divinely commissioned to preach the gospel of Christ sustained Paul in the presence of difficulty and danger. It was not his duty to ask about the hardships connected with his missionary journeys; he asked where the gospel could be preached with greatest advantage to the world. But not only did Paul emphasize his own call to be a Christian and to the apostleship, he also insisted that all Christians were divinely called. The same word that he uses of his own call he uses to express the summons of every Christian to follow Christ. It was an exalted privilege to be a Christian. The greatness of the privilege was measured by the work men were permitted to do. The work was God's and he invited men to assist him in doing it. How is it with us today? How do we feel about what we call religious work? Do we feel that God has any need of us? If we are in a real fight for the betterment of the world, we have a right to feel that God is with us and works in and through us. But if our battle is a sham, the less we say about God's call the better it will be for religion. [Midweek Service, May 17. Gal. 1:13-24; Matt. 18:3, 2; 2 Cor. 5:17; Gal. 6:15; Jas. 5:19, 20.]

S. J.

Concerning "Immersion-Baptism."

The following communication from the well-known evangelist and our esteemed friend, Rev. James Small, has been received. At first thought one would say that a criticism on the use of a single word might be responded to adequately enough with a few sentences at most. But the criticism goes beyond mere vocabulary to the meaning lying behind the vocabulary and seems to justify a more extended consideration.

Editors The Christian Century: In several issues of The Christian Century of late you use the term "immersion-baptism." It is used in the issue of March 30. You say:

"Reduced to specific items, it may be said that the two dogmas of immersion-baptism and the historic episcopate are the outstanding, if not the only remaining, obstacles in the way of union, where union is earnestly desired."

It is difficult to imagine what is meant by "immersion-baptism." Any discriminating reader who believes that the word for "baptize" in the Greek has a distinct meaning will only smile at the term and perhaps wonder as he passes along, "can that term fool any reader of our Christian papers?"

It seems to me the very question is obscured by the use of such a term. To talk of "immersion-baptism" is to assume as true what the editor of The Christian Century knows he cannot prove to be true, namely, that immersion is only one "mode" or form of baptism.

Translated into plain English his words are "baptism-baptism," which is simply absurd. That The Century on so important a subject as baptism or union should resort to a play upon words that can only deceive the unwary reader is greatly to be deplored.

Kansas City.

JAMES SMALL.

The Christian Century is humbled by its respected correspondent's last sentence above. The one ideal to which our current writing is consecrated is clearness. The one sin for which this paper could not forgive itself is the sin of "playing upon words" in such way as to deceive "the unwary reader."

If the use of the term "immersion-baptism" has been misleading to any one it can only be to those readers who have read into our statements certain preconceptions of their own and have consequently not allowed these statements to stand in their own right.

The term was chosen not to "obscure" but to elucidate the subject of church membership which was under discussion. The Christian Century does not find any better term to designate precisely the thing in mind.

Of course if our correspondent's statement that the term "immersion-baptism" means the same as "baptism-baptism" were true it would indeed render our use of the term absurd and misleading. But as was recently stated by a correspondent in Our Readers' Opinions page and by the editors also, the word "immerse" is by no means the equivalent of "baptize."

To be baptized means a great deal more than to be immersed. The root meaning of the Greek word *baptizo*, the etymological meaning, was "immerse," "bathe" or an equivalent. But through the use of the act of immersion in the initiation of proselytes into the Jewish religion the word finally took into itself all the rich meaning possessed by the religious ceremony.

The essential meaning of baptism in the New Testament use is not a mere physical act at all. It is because this is true that there is difficulty in choosing words to clearly discriminate the distinctions which the confused state of thought in our time com-

To use the word "baptism" in such way that it can apply only to those who have been immersed carries an implication that cannot be tolerated. Some distinction must be made possible in the vocabulary itself. If "immersion-baptism" is used it calls, of course, for a corresponding term—"affusion-baptism," "irregular baptism," "substitute-baptism" or some such designation depending on the point of view of the speaker.

That baptism was solemnized in apostolic times exclusively by an act of immersion in water The Christian Century has no doubt. That Jesus himself was thus immersed at the hands of John there is no room for question. That the modern church should abandon all irregular practices in inducting converts into the church and practice only that ceremony which prevailed in the early church and to which Christ himself submitted, is one of the elements in the plea of the Disciples of Christ which The Christian Century advocates with earnest conviction.

Between this paper and any true Disciple of Christ it is impossible to get up a controversy over the practice of baptism.

There may be between us, as between any two Disciples, differences of reasons for the practice of immersion only, but there are no differences as to the imperative character of whatever reasons we may severally hold. Those reasons we may talk over at our leisure and without heat, while we go right on together in the practice of that physical act of induction which we agree best honors Christ.

The Christian Century is not willing, however, to conceive the membership of the Church of Christ as limited only to those who have been immersed at their baptism. We joyfully acknowledge, not the Christian character only, but the Christian church membership also of Presbyterians, Congregationalists, Methodists and the rest. They are just as truly members of the Church of Christ as are the members of a Baptist church. Their churches are just as truly churches of Christ as are churches of the Disciples.

If certain isolated passages of Scripture should seem to us to teach that these persons were not Christians and these churches not churches of Christ we could more easily doubt our understanding, our exegesis, of the Scripture passages than we could bring our mind to disfranchise the great body of the existing churches.

Nor can The Christian Century deny that this large section of the Church of Christ has been baptized—and we do not believe Mr. Small's convictions will differ with our own at this point. Presbyterian Christians and the others are members of the Church of Christ. They became members of the Church of Christ by baptism.

We, at least, know of no other way of becoming members of the Church of Christ except by baptism. The fact that the physical part of the ceremony of induction into the church was irregular from the standpoint of apostolic practice and the example of Jesus does not, in the present confused state of mind among Christians, render their baptism invalid.

Presbyterians are members of the Church of Christ—let us say it straight out with no equivocation, no mental reservation, no concealed purpose to shift our position when we are confronted with the practical consequences of our declaration.

Presbyterians are baptized members of the Church of Christ—let us likewise say this straight out, we Disciples of Christ who know so well the force of such texts as speak of our being baptized into Christ.

It is because The Christian Century wishes to do full justice to its glad conviction that Presbyterians and Congregationalists are not without baptism even though they have not been immersed, that we have need of terms to discriminate the difference between their baptism and that of those who have been immersed. "Immersion-baptism," therefore, or something like it, seems necessary for plainness of speech.

Mr. Bryan and Premier Asquith on the Bible

Chicago's celebration of the tercentenary of the King James version of the Bible last Thursday evening was one of the last of this long chain of memorial gatherings which began in London on March 29th.

At the London meeting a letter from President Taft was read, and Ambassador Reid made one of the addresses. At the New York meeting a month later, a message was read from King George, and Ambassador Bryce was one of the speakers. In each of these gatherings the flags of Britain and the United States were intertwined, and the common possession of and veneration for the English Bible was interpreted as a bond of unity between the two nations.

In Chicago Hon. William Jennings Bryan was the chief speaker. In accepting the invitation to participate Mr. Bryan asked that two speakers should precede him who would more expertly than he could

be expected to do, interpret the literary and historical aspect of the occasion. Bishop Anderson, of the Episcopal diocese of Chicago, and President Ozora S. Davis, of the Chicago Theological Seminary, were chosen to precede Mr. Bryan. Dr. Davis was unable to be present on account of illness. Bishop Anderson made a very brilliant and effective address in the few minutes allotted to him.

Mr. Bryan's address was a decided disappointment. His unmagnetic style gave every evidence of the lack of a big burning idea, which he was under moral compulsion to utter. Mr. Bryan came nearer ranting than in any address we ever heard him deliver.

He had flung out this challenge: "Let the enemies of the Bible produce a better book than the Bible and we will accept their theories." He devoted his hour to the expounding of this challenge—a perfectly legitimate challenge, of course, but he would have saved many of his auditors from going to sleep on his hands (a phenomenon we had never before witnessed while Mr. Bryan spoke) had he indicated with any degree of definiteness who these "enemies" of the Bible are.

Had someone arisen in the audience and asked him to name a half-dozen of the "enemies" or even one, or to identify them definitely as a class, he would have revealed the utterly vague, if not fictitious existence of the foe against which the orator was hurling his heavy artillery.

At times Mr. Bryan fell into the vulgar error of taking the technical words "critic" and "criticism" in the sense of "fault-finders" and "fault-finding," showing a total lack of information as to the purposes and methods of the so-called "critics" and the benignant results which their scholarly work has accomplished for spiritual religion.

In striking contrast to Mr. Bryan's attitude is that of Premier Asquith, who spoke at the London tercentenary celebration. Mr. Asquith showed that his experience of life had taught him two fundamental principles which are seldom vividly realized by the merely academic scholar. Those principles are, first, that all great literature springs out of the active, struggling life of whole nations; and, second, that the test of greatness in literature is not merely its beauty of form, but its effect in moulding the ideas and the life of those to whom it comes.

Viewed in this light, the Bible is undeniably the most important collection of books in human history. It is, through and through, a social product. Every page of the Pentateuch shows that its compilers were out for political business, and not for mere entertainment or the stimulation of individual piety. The exigencies of a community struggling to preserve its liberty, its national identity, and its national ideas gave birth to the Old Testament, and dictated the selection and rejection of the documents from which its canon was composed.

Further, as Mr. Asquith pointed out, it was the translating of the Bible into English, far more than the policy of Henry VIII., which produced the Reformation, and "delivered us from a tyranny to which we will never again submit." It was the democratic spirit, the self-respect and independence, engendered by the Bible which led to the Lutheran revolt in Germany, provoked the English Revolution against the Stuarts, and moulded and inspired the American colonies for generations. We have seen in our own time, in the case of the late Boer Republics, the power of the Bible in creating and sustaining the spirit of national solidarity and iron resistance to tyranny.

Here, in the British Premier's address, was a true statesman's vision. He perceived the presence of God not simply in the letters of the Book, but in the national life, the social organization in whose active stress and struggle this literature was produced. Such a conception connects the Bible vitally with human life, with present problems and struggles and gives it power to throw its revealing light upon our present duties.

It is one of the tragedies of history that this greatest body of our race's literature should have fallen prey to the small dogmatic theories of an age which in other departments of life is being fast outgrown. We do not wish to hold our great laymen, like Mr. Bryan, whose uplifted voice on behalf of the Christian faith carries so far and with so much weight, to too severe an account for the nice distinctions of theological thinking. That surely would be unfair. But there is no doubt that Mr. Bryan's message on this occasion would have been greatedened, and he himself greatedened in the eyes of his hearers, had he not gone to the cemetery to find an enemy to attack.

The real, live enemies of the Bible today are those who tie up its authority to an obsolete theory of its origin, and those "slovenly Christians," as Bishop Anderson characterized them, who profess reverence for the Bible but never read it and wholly neglect to teach it to their children.

The Visitor

There are few experiences in a preacher's life comparable to the duty and privilege of taking the service at Battell Chapel on a Sunday morning at Yale University. It is one of the ancient and sacred traditions that the attendance of the undergraduate body of students is required. And a tradition at Yale is not to be set aside. Many a time has the question been raised in the meetings of the academic body as to whether this tradition should be preserved. There are few other institutions of the rank of Yale in which required attendance at a Sunday morning preaching service is continued. But the overwhelming decision on each occasion when the topic is up for discussion is that the custom shall continue. One is not quite sure whether the decision registers the actual love of the students for the service, or whether the tradition is preserved by the upper class men who have suffered under the operation of the rule, and take a certain malign pleasure in binding it upon the consciences of the unhappy freshmen who are to follow them. Unofficial opinion gives both explanations.

But whatever the motive that prompts the continuance of the custom, it is an inspiring sight to watch some twelve or fifteen hundred young men crowd into the old chapel where so many generations of the student body have gathered. It is hard to imagine an audience which puts a preacher to the test more completely than does this one. One has a certain consciousness that though these young men seem to be there in actual visible form it is a problem as to what extent any one of them is really there, or would have made his appearance on the particular day, had it not been for the custom which he had no power to break or evade. That puts upon the preacher the stimulating obligation to go after his audience and really bring it to attention. It is as exciting as a hunting adventure, and withal not without dangers of its own. There is no finer and more inspiring attention to be obtained from any audience than may be won from these alert and critical hearers. But there is no disapproval more manifest and remorseful than that which may fall upon a speaker who fails to bring a message that gains attention.

Yale is making most interesting advances in material equipment in the present period. It is an astonishment and gratification to one who loves the place to return from year to year and see the changes that are taking place in the architectural enrichment of the University. In fact, town and gown seem to vie in this fine activity, for several handsome public buildings recently erected add to the beauty of New Haven, whose natural attractiveness needs only adequate civic devotion to make it increasingly the most beautiful of American cities of the smaller type. The administration at Yale is vigorous and effective. In spite of the venerable years of the institution, one is constantly surprised at the youth of the men who are leading in its work. President Hadley is of the younger generation. Mr. Austin Phelps Stokes, the Secretary of the Corporation, is a young man of remarkable executive ability, and is proving one of the most efficient officials Yale ever had. A man of wealth, with the best traditions of the University inherited in his family, he has been the potent factor in securing much of the recent enlargement in the material equipment of the institution. Many of the most effective men on the faculty are young men who are winning a name in the world of scholarship.

The Disciples at Yale are about the same in numbers as last year. It was one of the disappointments of the Visitor's brief stay at New Haven that he was unable to accept the urgent invitation of the Campbell Club to share its hospitality. For several years he has found that fellowship delightful, and has come to look upon the club luncheon as one of the choice features of his annual visit to Yale. But the greetings of several of its members by letter and personal interviews during the Sunday spent there, made clear the fact that the body of Disciples at work in the Divinity School this year is not less satisfactory in numbers and character than for several years past. And a later conversation with Peter Ainslie of Baltimore, who enjoyed the hospitality of the club on Tuesday of that same week, confirmed the impression. The Campbell Club of Yale is doing admirable work in keeping alive and active the sense of fellow-

ship and loyalty among the Disciples in the University, and in creating the ideas of competent graduate scholarship in the minds of our younger men who have recently finished their work at our colleges and need to be stimulated to undertake the further tasks of a preparation which every year makes more imperative for the successful preacher.

The Monday of the same week was spent by the Visitor in Boston. One ought to make a pilgrimage to the chief scenes of interest here as often as he may, for the sheer joy and profit of renewing great memories. It is not alone the historic sites which give interest to the place, though these would be sufficient. But one goes back on every possible occasion to Harvard University, to the Boston Public Library with its Sargent and Abbey canvasses, to Trinity Church, where Phillips Brooks was wont to preach on memorable days in one's earlier experience, and where now his statue occupies a niche framed on the side of the great church, and to the other places made dear or significant by artistic, literary, patriotic or religious associations. He feels as if he were a pilgrim returning to shrines at which his best ideals and emotions have been awakened in the past.

There are several Disciples in Harvard University, as has been the case for several years past. Professor E. C. Moore, who rendered such inspiring service at the Congress of the Disciples at Springfield, Illinois, the week before, had given admirable account of our men in the theological department of the university. It was a pleasure, therefore, to get a closer view of the situation, and learn more fully regarding our representatives in this oldest American university. W. A. Parker, recently of Emporia, Kas., has been working for two years in the institution, and it was the high words of praise uttered by Professor Moore regarding his character and work that made it clear that he and others of our men at Harvard are appreciated by the faculty. Mr. Parker has been offered the position of assistant to Prof. Moore in the department of the philosophy of religion for next year, and it is probable that he will remain at least two years more at the university. He is preaching for the church at Everett, in Boston. F. E. Livengood of Hutchinson, Kansas, makes his M. A. this year, after which he will accept a position in the college at Harpoot, in Asia Minor, under the direction of the American Board, where he will have charge of the boys' work and athletics. His appointment is for three years. He is a Drake man. Dana Mardock is from Pullman, Washington. He is a fellow in social ethics and will make his Master's degree this year. He has received an appointment at South End House, a social settlement of Boston, with the stipend of a fellow of Harvard. This is one of the best appointments at the disposal of the university. C. M. Eppard of Drake University received his B. D. last year and is working for his M. A. this year. He preaches for a Congregational Church at Plymouth, Mass. Two other Drake men, Knott and Nance, have the M. A. in prospect for this year. Nance preaches at Roxbury and Knott at Lynn for a congregation which came over to the Disciples from the Christian Connection. The congregation is small, but the property is worth some twenty thousand dollars.

Of our churches in and near Boston a word ought to be said. The Roxbury Church, which is the old Shawmut Avenue congregation to which some of our best men have ministered in other days, is now in rather moribund condition. Dr. D. L. Martin, a physician and Methodist minister, is preaching there at present. The Everett Church is prospering under Mr. Parker's ministry. At Swampscott J. W. Robbins is the pastor. Harry Minnick and A. B. Cunningham are preaching at Worcester at the Main and Highland street churches, respectively, though I understand the resignation of the latter has been presented. At Danbury, Conn., E. J. Teagarden continues his long and successful pastorate. He is by far the senior pastor in all our eastern work, having continued his ministry at Danbury ever since he was a student in Yale, and he was one of the first of the Disciples to attend that institution. At Haverhill, Mass., W. R. Mains is doing good work.

Of the Disciples in New York, including the group at Columbia University, and of the annual banquet of the New York Missionary Union and other interesting features of our work in the east I hope to speak next week. And a little later I mean to give some interpretation of the great exposition entitled "The World in Boston," which was one of my chief reasons for visiting the Hub this year.

No man ever looked into the eyes of Jesus without longing to be at home with him.

The Current Mexican Revolution

Uprising Against Abuses of Democratic Government.

BY P. J. RICE

In the early autumn of 1910 a general election was held in the Republic of Mexico. General Porfirio Diaz, who had been president for thirty years, was re-elected. He was opposed in the pre-election campaign by Francisco I. Madero, a member of one of the wealthiest and most influential families in Mexico. For some years Madero had been openly advocating reforms, insisting particularly upon greater respect for the constitution on the part of those in authority. This had brought him into disfavor with the administration and he was subjected to arrest and temporary imprisonment on several occasions, and finally was obliged to flee from the country.

The result of the election, in which Maderists had been forcibly prevented from voting, only served to add fuel to the flame of revolution which was already burning in many hearts, and soon after Madero's flight he was importuned by many prominent Mexicans to institute an armed insurrection. In response to these importunities he declared himself Provisional President of Mexico, and appointed provisional governors of the several states. He also organized Juntas in Douglas, Arizona; El Paso, Texas; San Antonio, Texas; St. Louis, Mo.; Washington, D. C. and in several other cities in the United States. Through these he was able to collect funds and purchase arms and ammunition. In order to finance the revolution adequately he disposed of his own private railroad and land holdings, but he has been assisted materially by contributions made by other wealthy patriots and by many of the poorer people. It may be said with certainty that a report which has gained some currency to the effect that the revolution is being financed by a great corporation of the United States is absolutely without foundation.

Army's Spontaneous Origin.

The army seems to have sprung almost spontaneously into existence. Leaders, who were such by nature rather than by training, began to gather about themselves bands of men mostly from the poorer classes, and these bands began at once to conduct a sort of desultory warfare, destroying railroad bridges and lines of communication so as to make it difficult for the Federal Government to reach them in any effective way. Such bands were formed in practically every state in the republic, but they were more active in the northern states of Chihuahua and Sonora. Throughout the entire period of revolution thus far there has been a manifest restraint exercised on the part of the Insurrectos toward foreign investments and foreign residents of the Republic. At no time has there been any wanton destruction of property or life, and when ranches were raided for supplies and horses, returns in



Francisco I. Madero, Insurrecto Leader.

cash or certificates have been made to the owners.

Early in February, Pascual Orozco, leading a force of perhaps six or seven hundred men, marched on the city of Juarez, just across the Rio Grande River from El Paso, Texas. The city was totally unprepared to defend itself and there seemed every reason to believe that it would be captured. But for some reason Orozco delayed the attack until Federal re-enforcements pushed their way into the city in spite of his opposition. There were several skirmishes in the vicinity of Juarez, but nothing like a battle, though there was some loss of life on both sides during the days immediately following the arrival of Federal troops.

Leader Shares Hardships.

During this time Madero was in El Paso, having come hither from San Antonio, but having been warned of a warrant for his arrest on the ground of violating neutrality laws, he joined the revolutionists and has remained with that division of the army which has operated in the state of Chihuahua, sharing all the hardships of army life in a desert country with the men under his immediate command. About the same time he assumed general charge of all the revolutionary forces over a Board of Strategy which he created.

The operations in Chihuahua have been aimed for the most part against the smaller towns and have been notably successful. At present the greater part of that state, except the capital, Chihuahua, and Juarez, is under the control of Madero and his forces. Elections have been held in the captured towns and all the functions of government have been exercised to the complete satisfaction of practically everybody, resident Americans included.

The most notable activity of the revolutionists outside of Chihuahua has been in the state of Sonora, lying immediately to



Peace Envoys Conferring with Madero.

the west. The town of Agua Prieta, just opposite Douglas, Arizona, was besieged and captured. But the Federals laid siege to it again and the Insurrectos, partly because of lack of sufficient ammunition, evacuated. In this series of battles several citizens of Douglas were shot and threatening international complications arose but were soon adjusted, at least temporarily.

About the middle of April, Madero, with his force of about 3,000 men, marched again on Juarez, and after stationing his army in the mountains which nearly surround the city except on the river side, he made a formal demand for its surrender. But the city was now quite completely fortified and had a small company of Federal soldiers under General Navarro to defend it, who manifested no disposition to surrender. For a day or two a battle was almost hourly expected, and had it been fought it would undoubtedly have been attended with great loss of life on both sides.

Madero Importuned for Peace.

In the meantime, however, Madero was being importuned by his father and brothers who had come to the scene of conflict, by certain influential Mexicans residing in El Paso, and others representing Diaz unofficially, and by Dr. Gomez, his confidential representative in Washington, to agree to suspension of hostilities long enough to discuss terms of permanent peace. At first Madero flatly refused to talk peace at all until Juarez was held by the Revolutionists. Later, influenced by the possibility of further international complications arising in case of a battle so near the border, and by semi-official assurances that the reforms he advocated would be speedily inaugurated by the Administration, he signed an armistice to continue in force for five days. Since then he has agreed to continue the armistice for another five days, making it expire at noon May 3. Representatives of both sides in the conflict have been summoned and peace terms are now being considered.

In the meantime the Insurrectos are encamped in the arroyos and canyons in the mountains skirting the river just west of the city of El Paso. In company with a number of friends I spent an afternoon re-



A Typical Insurrecto.

cently at the camp. In many respects it presents a sorry picture indeed. Madero has established headquarters in a small adobe hut within a stone's throw of the New Mexico border. Here he is besieged constantly by curious throngs of people, and here, too, he holds daily conferences with peace envoys.

The soldiers are poorly clad, having nothing that resembles in the slightest degree a uniform. They are of all ages and conditions. There is one group of Indians who wear clothing only because they are compelled to do so. But all seem in good health and good spirits. Every man is armed and carries about his person an ample supply of ammunition. The discipline is very poor. Indeed, to an onlooker there seems to be no discipline at all, and yet the camp seems orderly. No drills of any kind are held, and in the matter of getting food it seems that every fellow gets what he can and prepares it himself. Under the terms of the armistice they are allowed to purchase supplies of food and clothing in Juarez and El Paso, and they seem to have enough. No sanitary precautions are observed and all of them are drinking the muddy water of the Rio Grande, in which they bathe and wash their clothing. If they remain long in this camp sickness is almost sure to afflict them. They have only improvised tents, made by spreading their blankets over the low mesquite bushes, which abound.

Characteristics of Madero.

Madero is a man of about forty years of age, short of stature, with a pleasant eye and wearing a short, full beard. He is most cordial to all callers and holds an informal reception for the crowd every afternoon. Standing in front of the door of his adobe hut he shakes the hands of all who pass by. He is more a reformer than a soldier. He seems to have no knowledge of military tactics and does not care to inform himself. He is of humane disposition and desires to avoid bloodshed if possible. By consenting to an armistice he has placed himself in position to merit for himself and his cause the sympathy of all who are familiar with the situation even if he should be compelled to prosecute the war to the bitter end.

But what are the reforms advocated? They have reference to the elections, which have been little more than a farce for years; to the proper distribution of lands which are now owned almost entirely by a few wealthy men; and to the judicial system. All of these reforms are recognized as just by Diaz himself in his most recent administrative acts. But there is a pronounced and widespread feeling that he cannot be trusted to carry forward such measures even with the help of the new cabinet. That he has been, in many respects, a good executive, no one denies; but he has grown old, has been too long in power, and is too much under the control of certain wealthy families like those of Terrazas and Creel and others like them.

Masses in Poverty.

The condition of the masses is pitiful. They are in abject poverty, in practical serfdom, ignorant and priest-ridden. The vast resources of the country lie undeveloped and the people suffer for the common necessities of life. No one who is at all acquainted with the situation can fail to regard the motives which have prompted the present revolution as entirely worthy, and to applaud as patriots the men who are leading. The army of insurgents is a crude one and doubtless many of the soldiers are mere bandits; some are American outlaws. But the cause appears to be just. It is the cause of humanity against vested interests, and it should succeed. Madero is an unassuming man with no grasping aspiration for place or power. He dislikes war and sincerely hopes for a peaceful settlement of the whole affair; but he insists that he must have ample assurances

that the reforms he is advocating will be speedily inaugurated and vigorously prosecuted.

At present the dove of peace is hovering over the whole warlike situation and it is quite confidently believed here that the war is practically over. If such a result is secured, it will be a notable indication that we are rapidly coming upon times when our difficulties are to be settled by milder and



Dr. Cook, the Arctic Explorer (on the Left) at Lunch with Madero and His Wife.

more humane measures than by force of arms. In any event it is an eloquent testimony to the growing sentiment averse to war that an army of revolutionists on the eve of almost certain victory in arms, should be persuaded to pause to consider peace measures. It was not always so.

El Paso, Texas.

San Francisco Letter

An article in *The Christian Century* on church conditions in San Francisco is being widely discussed on the Pacific coast, and the end is not yet. Edward I. Cahill, of "The Call," reviewed the article favorably, but took occasion to comment on the city's clergy and here the fun began. Dr. Rader, of Calvary Presbyterian, took Mr. Cahill to task, and preached a sermon on the place and power of the preacher in the life of the nation. Several other laymen and ministers mixed up the controversy and the text was so twisted as to make the article a criticism of San Francisco's clergymen. And now come certain Catholic papers citing all this as the proof that Protestantism is breaking down. And all this without seeing the article in question.

The San Francisco papers are not usually open for religious discussions, but this time they seem to have been interested, so the author of *The Christian Century* article was given space to reply. He did so under the caption, "The Cause of Impotency in the San Francisco Churches." What he said touched off a little more powder. That Eastern and Middle West preachers may know just what touches off powder out West in church circles, here are some of the things that were said:

"The church in San Francisco is wedded to the past; between it and many of its ministers there is a great gulf fixed. It is not the failure of Protestantism, but of institutionalism and of dogmatic and traditional religion. There is not a particle of truth in the oft-repeated assertion that the pew is ahead of the pulpit. The view-point of the church is that of the sixteenth century; the view-point of its clergy for the most part is modern. In a new society like this, alteration is the very genius of the social order. The church is the only institution that is refusing to undergo the process. In the history of civilizations any institution that refused to be altered was destroyed. The West

has inherited a folk-lore from the sections the other side of the Rockies. It has not sensed its new environment. No wonder there is not adaptation. Ask most any layman the trouble and he will say, 'We need more preaching of the old Jerusalem gospel.' Press him to explain himself and you will quickly learn that his conception of such a gospel is highly colored by the traditional theology of his own denomination. Ask any thoughtful minister as to the trouble and he will respond, 'The church out here must accept the conclusions of modern scholarship and also shift the point of social emphasis.' But right here the church and the clergy part company.

"The West has three kinds of preachers. First, there is the one who is preaching traditional dogma and doesn't know it; secondly, there is the one who is doing the same and does know it; thirdly, there is the one who deals in spiritual platitudes. There is a rapidly developing fourth class who refuses to preach either traditional dogma or pious babel, and it is significant that these are about the only ones who have any trouble with their congregations.

"The theory current in orthodox circles that the great wickedness of San Francisco explains the decadence of the church is not true. The weakness of the church proves nothing against the morals of this city; if it proves anything it is that San Francisco has rejected many Middle Age dogmas that other cities accept. The time may come when this city will fawn upon a powerful institutionalism, but not now. What a pity it is that religious authority out here is looking backwards when all else faces the radiant future."

It is strange that any thing so mild as this and so obviously true should cause acrimonious discussion. The significant thing about it all is that denial of the text of the original article is not being made; instead, there is exhortation, personal invective, and not a little cant. On the other hand many clergymen of all denominations are saying, "The things said are true; keep it up." But no fear, it will keep itself up, for a new day in the life and the thought of the church out here it at hand, and most of the Disciple preachers are to the fore.

Alameda, Calif.

J. R. PERKINS.

Every parent who allows himself the luxury of his children's society may expect to be imitated in such measure as the child approves. Such imitation is obedience, even though it may accord very imperfectly with the word of the parental command.—E. S. Martin.

Book Award for Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—*The Christian Century* proposes to give each week until further notice, a book worth from \$1 to \$2.50 for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to *The Christian Century*. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter, and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

God or Mammon

The Story of a Young Preacher Who Was Led Into the City and Tempted

BY EDGAR DEWITT JONES

Rossman, Ph. D., Professor of Sociology in McMullen's Theological Seminary, glanced down the list of names in his class book. He was deciding who should make the first recitation. Near the bottom of the list his eyes rested; "Mr. Wakefield!" he announced in the crisp, copperplate tones, so easily recognized about the campus.

A tall, brown-haired young fellow at the extreme left of the class-room stood up. A fine-looking fellow, this Wakefield, with frank open face, bright eyes, and an orator's mouth. He was so clean, so alert,—the type of young man that stands a good chance of succeeding in life no matter what he undertakes.

Rossman, Ph. D., liked Wakefield, though it was doubtful if that young theologian was ever sure of it. Rossman was not demonstrative; most people called him cold, but the student body had labelled Rossman, "O. K." and that ended it. In truth this Doctor of Philosophy was the star of McMullen's faculty, and a star despite his abrupt speech, his cynicisms, and a disagreeable habit of pointing out the thorns on the roses. But then, when a college professor is well up in his line, and the author of a book on socialism that is selling in its "eightieth thousand," he becomes quite immune to petty criticisms.

Wakefield idolized Rossman. He worked harder to please him than any other member of the faculty and Wakefield took high rank in all his classes.

"Mr. Wakefield," continued the professor, "I am thinking more and more that our work in the class-room is too theoretical, too technical. I fear we spend too much time among the clouds. I dare say that you and the rest of the class,—you at any rate! have the text of today's lesson down pat, but as to the practical application of the principles of the lesson? Ah, that is quite another and a different matter, isn't it? Suppose we get down to a homely everyday sort of a discussion. I want to put a question to you, Mr. Wakefield. You must know that there are in numerous churches rich men whose wealth is ill-gotten—'predatory wealth'—we call it. It couldn't have been made honestly. Now, these very men are oftenest holders of front pews, occupants of church offices, deacons and elders, if you please. Usually, these men are generous givers, too. They make big gifts annually to philanthropic enterprises and their gifts are invariably accepted. Now, just as long as the churches tolerate this condition and preachers gloss it over with pious platitudes, what can we expect but the fattening of the classes off of the masses? And, sir, what attitude do you think the minister should take when he finds such a state of affairs in his own church?"

Wakefield's answer came glibly enough: "I should say that when such a condition as you describe, is known, really known to the pastor, he should make it his business to waken the conscience of his people, point out their sin, and insist on the fullest restitution to the injured persons. If they refuse to do this, then I think the minister's duty is plain—he should resign."

"Very good, Mr. Wakefield, very good—for the class-room, splendid for a baccalaureate; but," and the professor's voice grew cynically raspy, "I have observed when theological students get into the active ministry, they experience a 'change of heart'—that's the term, isn't it? Big salaries, prominent pulpits and social position seem to count most then."

It was an unkind stricture, and while Ross-

man's pupils were used to his sarcasm and rather liked it, this was different, and it stung. Wakefield's face flushed, but his voice was firm and very even-toned as he replied:

"Pardon me, Doctor Rossman, but I think you have painted the picture darker than facts would seem to justify; I believe most ministers have a conscience on just such a condition as you pointed out, though, of course, it is frequently difficult to get at the facts."

"Very few try, I venture to say," rejoined the professor, smiling grimly. "I shall watch your career with much interest, Wakefield. That will do."

This incident took place in February, and in June of the same year Baxter Wakefield was graduated from the seminary with the honors of his class. His commencement speech was on "The Minister's Social Message," and the views of Rossman, Ph. D., were written large all over it. As for that eccentric scholar he was so moved by the delivery of Wakefield's address that he did that which for him was unique—he openly praised the speech and alluded to Baxter as "a coming man."

Wakefield by virtue of his natural ability and student attainments had his choice of half a dozen pulpits. He found it difficult to decide between two of the places, but by the aid of Professor Rossman he finally selected Albany, Indiana. The church there was only an average congregation judged by the usual standards of wealth, numerical strength, building, etc., but it was a promising field nevertheless. Besides, Professor Rossman pointed out to Baxter the proximity of Indianapolis and the advantages that would accrue in the way of lectures, libraries and other aids to culture.

So Albany it was. In September Baxter Wakefield was duly installed as pastor, and almost from the first the little church realized that it had drawn a prize. The young minister's next move of importance was the not unusual one of falling head over heels in love with one of the fair members of his flock and in the autumn of his second year at Albany he married pretty Mattie Lander. The young couple were well mated. And they were so wholesomely enthusiastic and likable that the church grew much after the fashion of Jack's beanstalk. Among other features of progress a campaign for a new building was launched by Baxter and successfully carried to completion.

After the dedication the first out-of-town speaker to occupy the pulpit was Professor Rossman, who lectured to a crowded house on "The Peril of Vested Interests." It was a proud minute for Baxter when he introduced the professor as "my distinguished friend and former instructor, Professor Harmon Rossman, Ph. D."

One bright spring morning well toward the close of his fourth year as pastor at Albany, Baxter went as usual to the post-office for his mail.

"Only two letters for you this morning, Rev. Wakefield," commented the comely assistant as she handed them to the popular young pastor. Baxter bowed his thanks and stepped away from the little window to give his place to others who waited their turn, glancing as he did so at the letters he had just received. One he noted was from his denominational publishing house and the other bore the return card of "Alanson Waller, Cincinnati, O."

Usually, Baxter tarried awhile in the post-office, for in a town of 3,000 inhabitants that

place serves as a sort of social clearing house for the people. But on this particular morning, after receiving his mail, he lingered just long enough to inquire concerning the health of a single parishioner, then left the office and shaped his steps homeward.

"What business, I wonder, can Alanson Waller have with me?" he mused. "Well, I'll soon see," and he slit the envelope with the blade of his penknife and took out the letter. Baxter's eyes opened very wide as he read the single sheet, and as he finished it he gave a short, sharp whistle. Then he put the envelope and letter in the side pocket of his coat and as he came alongside the parsonage yard fence, vaulted nimbly over it, ran across the yard and disappeared through the front door.

"Mattie, what do you think? 'Calvary,' Cincinnati wants me!" he exclaimed, as he burst into the cozy sitting-room where his wife sat sewing, and before that very pretty person could reply proceeded to pull her out of the low rocker and whirl her about the room in a most unministerial manner, to say the least.

"Stop, Baxter, stop it!" the pretty one managed to say, midst many whirlings, "I'm not a top and there's no use trying to spin me. Really, Baxter, I'm ashamed of you. If you don't have a care no church will want you. Behave yourself now, or someone will report us as dancing in our home and setting a bad example!"

"Let's sit down then," laughed Baxter, "and read this letter together."

And the young couple sat down on a convenient couch, quite like two rollicking children. Baxter spread the letter out on Mattie's knees and they read:

—Cincinnati, O., April 20, 1907.

"The Rev. Baxter Wakefield,
Albany, Ind.

Dear Sir and Bro.:—As you doubtless know, Calvary Church has been without a pastor for several weeks. We are looking for just the right man to take up the work. You have been highly recommended to us by men in whose judgment we have every confidence.

"Then, too, several of our members heard your address at the State Convention two years ago and were delighted. They have not forgotten you. We have every reason to believe that you would fit into the situation admirably.

"The field here is almost unlimited and to the right man affords wonderful opportunity. We want you to visit us Sunday, May 7, preach for us and look the field over. In case you secure the call, I may say the salary will be \$2,200 per year with modern parsonage and six weeks' vacation.

"We hope for a favorable reply at an early date.

Fraternally yours,

Alanson Waller,
For the committee."

"Twenty-two hundred a year and a parsonage!" exclaimed Mattie.

"And six weeks' vacation!" chimed in Baxter.

"And lots of wedding fees," continued Mattie.

"Well, there is some difference between a twelve hundred dollar salary without a parsonage and a twenty-two hundred with a modern one," admitted Baxter; "but," he added, "we can count on a big difference in living expenses, too."

"And the people here! Have you thought how hard it will be to leave them, Baxter,

to say nothing of my own folks? Just think how good they've all been to us. Why, some of them are saints. There is blind Miss Elsa. We will never find her equal anywhere; and there's our modern Enoch, Uncle John Bell."

"Yes, and there's dear old mother Palmer—Matt, she idolizes you."

"Bax', it's going to be a whole lot harder leaving Albany than we ever imagined." Mattie's eyes were swimming now.

"What geese we are, pet." Baxter's voice was low and vibrant as he went on. "I haven't got the call yet and maybe never will. Anyway it will be time enough to consider these things when I do. The question is, shall I visit 'Calvary' at all. What do you think, pet?"

"I think you should go. Why, it's a great opportunity, one you've made for yourself, too. Here, for four years you have put in your besticks and don't the people know that you have had half a dozen calls to larger fields at increased salaries and that you turned them all down instant?"

"Not quite 'instant', pet. I tell you I was a good week getting my courage screwed up sufficiently to say 'Nay' to that Lexington proposition."

"Well, you did it, so there! I don't like to think of leaving Albany. It is the only home I've ever known and you have made friends here that you may well prize. Everybody has been just lovely to us; but I am sure it will be a big mistake to decline the invitation of Mr. What's his name, Walker?"

"Waller," corrected Baxter, the Honorable Alanson Waller, the man who gave \$10,000 to our Foreign Missionary Board last year. He's a Congressman, a big manufacturer, and one of our leading laymen. Don't you remember that it was he who presided over the business men's session at the Nashville convention?"

"Seems to me I do recall him now, but Bax', you know we were just married then and I hadn't eyes for anybody but you—not even for the great Congressman Waller, destined to be one of your parishioners, 'Doctor Wakefield.'" And Mattie affected a very dignified posture and bowed very low.

Baxter laughed heartily: "Matt, you are all right—if the 'Calvary' folks could only see you, there'd be no doubt of my getting the call. Say, I do wish I could take you along."

"So you are going then, sure enough going?" she inquired, ignoring the wish he had expressed so fervently.

"Well, I don't know, but I think I shall," he answered, the smile on his face giving place to a sober expression. "I think you are right, as you usually are. I have been here for four years, built a new church, added over a hundred to the congregation, and got the debt paid. Some other man can take the work and do even better than I."

They were standing up now and the pride and love-light in the girl-wife's eyes were softly brilliant. "Bax', my boy, I never was prouder of you in my life," she said, "and now run off to your den and tell Mr. Waller you will come. But before you go, I will kiss Dr. Wakefield." And she did, once, twice, three times.

Baxter held her fast. "Won't Rosaman be surprised should I get this call? Dear old Ross." He spoke the words very low and affectionately.

Mattie's face sobered. "Maybe so. I don't know. He's too much of a knocker to suit me. I don't like his looks, Bax', nor that picture you carry everywhere with you, either. Actually, Baxter, I wonder sometimes if you don't think more of that man than you do of me."

"Sh! Why, Mattie, one would think you were jealous. Ross isn't a good looking, I'll admit that; but, my girl, he's pure gold; he's a real man through and through."

"Well, it was nice of him to send you an

autographed copy of his latest book," Mattie acknowledged. "But now, that letter, answer it right off and say you will go."

Baxter was a long time writing that letter to suit his critical taste, but it so happened that the seventh copy impressed him as just about right and that evening as he went to prayer-meeting he posted it.

The fast Cincinnati train on the Big Four carried many passengers the evening of May 6th, but none who felt on better terms with Providence and mankind generally than the Rev. Baxter Wakefield. As the train swept through the suburbs of the Queen City, he felt strangely elated. Twenty-eight years old and announced to preach tomorrow in old, historic "Calvary"—a possible successor to a long list of brilliant and scholarly men, among them the celebrated Dr. Pillsbury. Was every young fellow so blest? What a great world and how good God was!

Baxter was the first to swing off the car as the train came to a stop. A very handsome, well-groomed man, with a smooth-shaven face and a singularly winsome smile, was waiting for him. Baxter recognized him instantly. It was Alanson Waller.

"Is this the Rev. Mr. Wakefield? Ah, yes, I thought as much," exclaimed Mr. Waller, as he gave the young clergyman a warm clasp of the hand and relieved him of his bag. "You ministers can never quite conceal your calling, even if you do wear business clothes when you travel. What is it that gives you away—something about the mouth, isn't it?"

Mr. Waller smiled broadly and continued, "I am very glad you came. My car is just outside the station. This way," he directed, taking his guest by the arm and gently ushering him out of the building to the side of a large touring car, from which the chauffeur alighted to take Baxter's bag. They seated themselves in the automobile, which was soon gliding smoothly away. How fine and luxurious it all was!

"Are you familiar with Cincinnati's streets?" affably inquired Mr. Waller.

"Only partially so," replied Baxter. "I have been here a dozen times, I suppose, but never for more than a day or two."

"We have a great city, dirty down here, but very beautiful out on the hill tops, I assure you. I think you would like it here. This is Fountain Square and now we turn north."

Alanson Waller was certainly an entertaining conversationalist. He chatted pleasantly about Cincinnati's attractions, its many places of interest, such as the "Zoo," "Eden Park," "Burnett Woods," etc. The young minister was charmed. He had not supposed that a man of as large affairs as his host could be so cordial, so courteous. As the car bounded along, past business streets and through residence avenues, Baxter was conscious again of the spirit of elation, such as he had experienced on the train. How good to be living! How fine to be young! What a privilege to preach the gospel; and was ever another ministerial fledgling so blest as he? "If only Mattie were along," he kept repeating under his breath.

"Here is our home," Mr. Waller announced, as the car turned into a well-kept yard and glided up to a commodious brown stone residence. They left the machine coughing its way to the garage and entered the house. In the reception hall Mr. Waller presented Baxter to Mrs. Waller and their two daughters, Jessie and Florence, girls still in their teens. The Wallers were a hospitable folk and they took a genuine pleasure in showing young Wakefield every courtesy. Baxter was delighted. Only once during the evening did he get entirely back to earth and that was when Jeff Clayton, a fraternity brother and fellow student at McMullen, called him over the phone.

Baxter had quite forgotten that Jeff, who—after a year in theology—had taken to law, was now located in Cincinnati. After an

exchange of greetings, Jeff explained that he had seen that evening the newspaper announcement that Rev. Baxter Wakefield was to preach tomorrow at "Calvary," and was likely to be called to that church. Jeff was mighty proud of his "frat" brother and hoped he'd land the job. Jeff was also sorry that he had to be out of the city Sunday and so couldn't hear the sermons, but he was to return Monday morning and would Wakefield lunch with him at the Unity Club? Wakefield would, and, furthermore, Wakefield would like to know how Clayton hit on his being at the Waller's.

"Dead easy," was Jeff's answer. "He is 'Calvary's' big man; everybody knows that. Soon as I read that notice, I knew where to locate you."

Baxter returned to the library with an increasing admiration for Mr. Waller and his Christian home, an admiration that deepened into something close akin to awe when a few minutes later that good man conducted a beautiful, yet simple, family devotional service.

"Sunday is a very busy day with us, Brother Wakefield," his host said as they rose from their knees. "I teach the Bible class; Mrs. Waller has a girls' class and my daughters teach in the mission Sunday-school. You, too, will need a good night's sleep that you may be fresh for your work, so let us say good-night and pleasant dreams."

Baxter feared he was in for a battle royal with insomnia, for the events of the afternoon and evening were telling on his nerves. Fortunately, his fears were not realized; he had been in bed only a little while when sleep came to him as it comes to a healthy child. When he awoke the Sunday morning's sun was flooding his room.

It was eleven o'clock Sunday night when the Rev. Baxter Wakefield switched off the lights in his room at the Waller home and slid beneath the fine white coverlets of the bed. He was very, very tired and also very, very happy. It had been a great day for him, and the young clergyman lived it all over again as he lay there resting his weary body. To begin with, the weather was perfect, and a clear sunshiny Sunday always cheers the minister who has a carefully thought-out message to deliver.

Promptly at nine o'clock he entered the automobile with the Wallers and was present at the opening of "Calvary's" great Sunday-school.

At 10:30 a. m., he marched out of the choir room at the head of the quartette and took his place near the desk. How fine and how very large the auditorium looked. What a vast sea of faces! Now, the great organ was sounding and its mighty notes seemed to shake the building. Then came an inspiring song service and after this a devotional period in which the soul of the young preacher went out to the Heavenly Father in a prayer of eloquent simplicity and childlike trust. Then the sermon—Baxter felt he had never preached better in all his life. The boy preacher was eloquent—naturally so—and something quite indefinable told him that that audience was his very own. After the benediction, a great throng pressed about him, shaking his hand and pouring praise into his ears. Baxter began to feel he had something in common with the political candidates for high offices for his arm soon ached dreadfully and he wondered if he should be able to close his right hand again. Back then to Waller's for dinner. More gracious words in appreciation of his sermon. Then a little season of quiet in his room, interrupted shortly by the arrival at Waller's residence of two reporters, seeking an interview with "Doctor" Wakefield. Next, the evening service and a sermon that Baxter knew to be far below the standard of his morning discourse; still after the service people praised it and many came

(Continued on page 17)

Our Readers' Opinions

A Little More Light.

The writer has been connected with the Christian church for fifty years, and while he has passed the Osler age, he yet feels an interest in many of the religious and social problems of the day. He does not feel too old to learn and is ever ready to receive instruction from any source and from any one who has knowledge to impart. Even before he entered his "teens" he became a reader of the periodical and general literature of the Disciples. The Millennial Harbinger and Christian Baptist were as entertaining to him as a novel. The Christian Century, the Standard and Evangelist have always found place in his home from the beginning of each. He reads them with pleasure and profit, finding much to commend and little to condemn.

1. In all the years that have passed, it was not until very recently that he had noticed the terms "affusion baptism" and "immersion baptism." These terms he found in a recent editorial in the Christian Century. When he saw them he rubbed his eyes, looked at the title of the paper, and wondered if he was awake. He had been taught that baptism was a specific act and that was immersing or dipping, that Christian baptism was the immersion of a penitent believer in water in the name of the Father, Son and Holy Spirit. He had been taught that baptism and sprinkling were different words in the original and had different meanings: baptism meaning the immersion of a body in water, and sprinkling the application of water to a person.

2. Now, the writer wants a little light. When the Saviour gave commission to his disciples, telling them, "Go, teach all nations, baptizing them into the name of the Father, Son and Holy Spirit," did those disciples know what he meant for them to do? Did some of the apostles administer Christian baptism by affusion and others by immersion, or did they administer either as the candidate should choose?

3. If affusion was the act required in Christian baptism, would not Paul's reference to baptism as a burial seem foolish to the people? If immersion in water was required in Christian baptism, would not Paul have been understood? If Paul, who doubtless was a fine scholar, well versed in Greek, Hebrew and other languages, understood the meaning of the word, would he not describe it in a way that all would understand?

4. Now, if immersion in water was required, as Paul seems to understand, when and by whose authority was affusion substituted? Who gave authority to change a specific act that Christ asks one to perform? Is it fair to beg the question by saying that God has set his seal of approval by giving affusionists and immersionists His Holy Spirit to each equally alike?

Surely light is wanted that we, the "lay members," may know where we stand.

5. There is yet another question on which the writer seeks light. The Century, and some of its correspondents, have been taking issue with the fathers or leaders in the restoration movement for not admitting to membership the pious unimmersed, or those the Century would say had "affusion baptism" administered to them. They tell us that we are illogical, that we recognize the affusionists as Christians, but will not admit them into our church.

Let us see. In the beginning of the last century the Campbell's and others found a divided church. The cause was suffering. Studying the situation, they determined, as

far as they could, to unite the people of God. They studied the causes leading to division, coming to the conclusion that the religious world had wandered or strayed away from the simplicity of the Gospel. They determined to go "back to Christ." Through their studies they came to the conclusion that Christian baptism was the immersion of a penitent believer in water, and that only penitent believers were the subjects of baptism.

6. As is well known, those who originated the restoration movement expected to work within denominational lines. Their message for the union of all God's people was not well received, and one by one, or in groups, they were forced out. Banding together as disciples of the Master, they urged their plea for Christian union. They affirmed over and over again that they were not to be considered a denomination, but only some of God's people banded for a certain purpose.

7. Telling the people for what cause they were banding together, they asked all who would agree with them to help in the great work. They told the people they had no creed but Christ, no confession save the belief that Jesus was the Christ, the Son of God, and no rule of practice other than the word of God. Believing that Christ and his apostles taught the immersion in water of a penitent believer only was Christian baptism, and that to be valid baptism was to be administered only to penitent believers, infant baptism could not be recognized.

8. Now, if I am right in what was taught by the fathers of this movement, could they, without stultifying themselves, admit to membership the affusionist, even though they acknowledge him as a Christian, one who was trying to walk in the footsteps of the Master, and but blindly walking therein? Believing, as they do, with respect to baptism and its subject, could they do otherwise than they have done?

Chicago.

S. J. CLARKE.

[Our correspondent is one of the most respected of our Chicago laymen. We take pleasure in receiving his article and in replying to his inquiries, conceived as they are in so earnest and kindly a temper.

The numbers have been prefixed to certain paragraphs for the sake of showing the connection of our replies.

1. This is perhaps sufficiently answered on the editorial pages in the article, "Concerning Immersion-baptism."

2. The apostles surely understood what Jesus meant. No thought of administering baptism by affusion could have entered their minds.

3. Paul's beautiful association of the outward act of immersion with the historic facts of Christ's death, burial and resurrection and with the convert's death to sin, the burial of the old self and the resurrection to a new life, not only shows that immersion was the common practice but it invests immersion with a new meaning, mystical and spiritual. It Christianizes immersion, one might say. Prior to Paul's time it was a Jewish ceremony taken over into the new religion. Paul's poetic mind transformed it by filling it with distinctive Christian symbolism.

4. Affusion became a substitute for immersion in the third and fourth centuries, as is well known, beginning as "clinic baptism" and gradually extending to general use. We are not sure that we understand what our correspondent means by the last query of this paragraph. We do not see any question to "beg." If his meaning is that God has not set his seal of approval upon affusion, The Christian Century is in

perfect accord with him.

5. The Christian Century has not been discussing receiving the "pious unimmersed" or those who "had 'affusion-baptism' administered to them." These are not fair terms in which to describe those persons whose fellowship is under discussion. Those for whose admittance into our local congregations we have been pleading are Christians, members of the Church of Christ.

6 and 7. These paragraphs are an excellent description of the origin and purpose of the Disciples. The "certain purpose" for which they were banded together was to practice Christian union. They asked all who desired Christian union to begin at once to practice it—by renouncing all creeds but Christ, all names but His name, all forms of baptism but the one to which He submitted, all tests of fellowship, whether in respect to church membership or participation in the Lord's Supper, save those which he enforced. This was a far-reaching and radical program. It laid the axe at the root of the tree of sectarianism. It was not to be expected, however, that this principle of unity could be applied clear through at one stroke. And as a matter of fact it was not. In their earnest desire not to seem to be setting up a new denomination, these early Disciples became Baptists, hoping, as Mr. Clarke states, to work out their principles within denominational lines. They maintained an unabsorbed identity within the Baptist fold for twenty years. Finding that their principles could not be practiced happily within the lines of the Baptist denomination they withdrew to the number of perhaps 25,000.

But their principle of unity had in the meantime suffered a sectarian twist by their efforts to adjust themselves to Baptist procedure.

The traditional practice of the Disciples in refusing membership in their churches to Presbyterians, Congregationalists and other members of the Church of Christ who had not been immersed at baptism is a survival from the period when the Disciples were trying to be good Baptists.

With Baptists this sectarian practice was perfectly consistent. They were a sect, are yet a sect, and take no offence in being called such. They assume the right to divide those who think as they think into a denomination apart from the main body of the Church of Christ.

With the Disciples, on the contrary, this sectarian practice was flagrantly inconsistent. By their principles they were not a sect, are striving yet not to be a sect, and are sensitive to being called such. They deny the right of any group of Christians who happen to think alike to divide themselves into a denomination apart from the main body of the Church of Christ. They assert that Christ's principle of unity is so fundamental and compelling that if it is once grasped it will hold together in the one body Christians of the widest diversity of view.

It is every way a matter for regret that the sectarian principle of Baptist church membership was adopted by the Disciples. Whether by means of it a larger number have been gathered into the Disciples "denomination" or not is a disputable point—and it is also a point of small importance. But that the practice of denominational membership has nullified our plea for unity in the church universal and in our own souls as well, is not a disputable point and is a point of immeasurable importance.

8. In view of the program of the "fathers" and these principles we do not see what our

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The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXI. Isaiah and Hezekiah

May 21. Text for Special Study, Isa. I.

QUESTIONS.

1. What are the difficulties regarding the reign of Hezekiah?
2. What was the striking contrast between the character of Ahaz and that of Hezekiah?
3. What reforms did Hezekiah institute in Judah?
4. What generous attitude did Hezekiah assume toward the people of northern Israel?
5. What elaborate arrangements did Hezekiah make for the celebration of a great Passover?
6. What were the relations of Judah and Assyria at this time?
7. What led to Hezekiah's revolt against the power of Assyria?
8. Would you regard this action of his as wise?
9. Who was the king of Assyria at this time?
10. What steps did he immediately take to punish Hezekiah?
11. What was Isaiah's counsel during this period?
12. What were the platforms of the two parties in Jerusalem? and to which did Isaiah belong?
13. What statements did Sennacherib make in his own records regarding the command of 701 B. C.?
14. How do these compare with the biblical narratives in II Kings 18-20 and in the Book of Isaiah?
15. What was the occasion of Isaiah's sermon recorded in chapter 16?
16. What are its leading features?
17. What is its teaching regarding religious ceremonies?
18. How do you account for Isaiah's confidence that Jerusalem would not be destroyed?
19. What demands were made by Sennacherib after he had agreed to spare the city?
20. What singular vindication of Isaiah's confidence occurred?

1. THE REIGN OF HEZEKIAH.

The date at which the death of Ahaz occurred and Hezekiah, his son, came to the throne is not known with certainty. In fact the chronology of Hezekiah's reign is one of the perplexing problems of Old Testament study. For our purpose the date 715 B. C., may be accepted as a satisfactory beginning of Hezekiah's rule.

He came to the throne in an unhappy time. His father, Ahaz, had reacted violently against all the prophetic traditions in Judah. The worship of Jehovah had been almost wholly abandoned in its official relation to the state. Idolatry of the most pronounced type had been established by the king. When Ahaz accepted the vassalage under Tiglath-Pileser, of Assyria, he journeyed to Damascus to meet that monarch, and thence sent back to one of his priestly aids the pattern of an altar which he had seen there. This altar was accordingly built and set in the court of the temple where it displaced the elder altar of burnt offering. In many other ways Ahaz showed himself a thorough imitator of the heathen nations about him.

By some fortunate chance, of which we do not know, Hezekiah's training seems to

have fallen to prophetic hands. He, therefore, came to the throne with something of Isaiah's spirit and perhaps as an actual pupil of the great prophet. He was a man of strong character, nor was he consistently hospitable to the prophet's suggestion. But on the whole his temper was excellent and his desire to support the religion of Jehovah was genuine. Gradually under prophetic direction the symbols of the heathen worship were removed. The temple was cleansed and the shrines of the heathen gods were destroyed from the vicinity of Jerusalem.

In the meantime it must be remembered that the northern kingdom had fallen under the assaults of the Assyrian power. The alliance made by Ahaz with Tiglath-Pileser quickly brought that conqueror to the chastisement of Peah and Rezin. Damascus fell in 732 B. C. Samaria continued for ten years longer, but was destroyed in the siege begun by Shalmaneser IV and brought to a completion in 721 B. C. by Sargon. Many of the inhabitants of Samaria were transported to eastern lands, and immigrants from Assyria were imported to fill their places. This resulted in a mixed population on which the later inhabitants of Judah looked with disfavor and disdain.

It is to the credit of Hezekiah and his prophet advisors, the chief of whom was Isaiah, that they felt a certain responsibility for the religious care of this northern and unshepherded people. If the narrative of the Chronicler is to be taken as historically valid, Hezekiah sent invitations to the northern tribes as well as to his own people to come up to Jerusalem for the celebration of a great Passover, which he observed with elaborate rites, lengthening the period of its celebration from seven to fourteen days.

2. THE INVASION OF SENNACHERIB.

During these years the power of Assyria was growing, especially in its westward advances. It must be remembered that the objective of the Assyrian conquerors was not merely the territory of the coast-land, but rather Egypt, the great antagonist on the Nile. The approaches of Assyria toward the Egyptian frontier were regular and persistent. As already noted, Damascus fell in 732 B. C. and ten years later northern Israel lay prostrate under Assyrian subjection. Judah had saved herself apparently by her alliance with the Assyrian, made by Ahaz in 734 B. C. but Isaiah never ceased to believe that this alliance was fraught with constant danger, and that all troubles might have been avoided if Ahaz had been content to remain in his capital and let his two belligerent neighbors, Pekah and Rezin, do their worst. But in the circumstances Hezekiah came to the throne with the inheritance of the Assyrian vassalage. Judah had to pay a heavy tribute annually. There was a strong Egyptian party in Judah which was constantly inciting the court and the people to throw off this yoke, and to trust to the friendship of Egypt in case Assyria should attempt to reassert its power.

Isaiah, the most conspicuous figure in Jerusalem next to the king, consistently advised obedience to the covenant made with the

Assyrians. In this conduct of his there was a certain high inconsistency with his first political policy. In the reign of Ahaz he had opposed the Assyrian alliance with all his power, because he foresaw the dangers in which it would involve Judah. But after the alliance was once made, he urged loyalty to it as the best means of averting trouble and of allowing the inner life of Judah to develop. He was, therefore, strongly allied with the pro-Assyrian party in the city, and was just as definitely opposed to the Egyptian party whose counsels he regarded as the height of folly.

This attitude of his is made clear by his prediction of the early fall of Ashdod in 711 B. C. (Isa. 20). In this message he comments caustically upon the uselessness of relying upon Egyptian help. In the same year he denounced with equal severity the folly of King Hezekiah in entering into friendly relations with the representatives of Merodach-Baladan of Babylon, a prince who was attempting to organize an alliance against the Assyrian power (Isa. 39.) Isaiah saw clearly the madness of such efforts to throw off the Assyrian yoke.

In spite, however, of all Isaiah's insistence upon loyalty, caution and distrust of Egyptian promises, Hezekiah accepted the counsel of the volatile and restless spirits in his court. The success of his reign seemed unbounded. Everything had been prosperous hitherto. The favor of God appeared to rest upon his rule. In the pride of his heart he imagined himself capable of defying the strong power of Assyria. He even dreamed of becoming the head of a strong combination of western powers to bid defiance to Assyria, relying upon the assistance of Egypt on the south.

The crisis came in 701 B. C. The refusal of Hezekiah to pay his customary tribute brought the quick response of Assyrian invasion. Sennacherib, who had followed Sargon on the throne of Assyria in 705 B. C., marched rapidly westward and entered Judah by way of Philistine cities which had already fallen into Assyrian hands. It is greatly interesting to read Sennacherib's own account of this invasion. On his cylinders he records the fact that he took forty-six of Hezekiah's cities, carried away 200,150 of Hezekiah's people into captivity, plundered the land of gold, silver and other precious possessions to an almost incredible extent, and shut up Hezekiah the king in his capital, Jerusalem, "like a bird in a cage." There the narrative breaks abruptly off without the customary record of the fall of the capital. The biblical narrative supplies the reason for this in the strange fate that befell the Assyrian army before Jerusalem. (Isa. 36, 37.)

3. THE GREAT ARRAIGNMENT.

The opening chapter of the book of Isaiah is a singularly illuminating commentary upon the condition of Judah at the period of its greatest humiliation. The reason why this chapter was selected as the one with which the prophetic messages of Isaiah were to begin we do not know, but its appropriateness as a picture of national delinquency and chastisement cannot be questioned. One has only to read these graphic verses to see how fierce has been the devastation, and how directly the suffering through which Judah

was passing was attributed by the prophet to the religious and moral failures of the people and their leaders.

After the editorial note contained in verse 1, the prophet opens his arraignment of the nation because of its failure to understand the divine will in spite of all the instruction received. The Holy One of Israel, Isaiah's favorite name for God, had given them abundant warning, but they had been indifferent. The result is only too pathetic. Revolt and indifference had brought upon them a pitiable overthrow. The nation had become like a wayfarer, beaten and bruised, until there was no spot without its open wound. "Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence, and it is desolate as if overthrown by strangers" (ver. 7). Zion is left like the little structure erected for the watchmen in the midst of a vineyard. Little is the difference between it and the utter overthrow of Sodom and Gomorrah of old.

Then with strong denunciation of reliance upon the ordinances and ceremonies of religion the prophet condemned the leaders of Jerusalem, calling them "rulers of Sodom and people of Gomorrah." For the ritual of religion as a substitute for reality, Isaiah had only contempt. To him burnt offerings, processions to the temple, the burning of incense, the observance of the new month and Sabbath, the calling together of public meetings, the feasts of the sacred year, were all unspeakably futile and wearisome. He did not mean that they were of no value. Doubtless they had served a purpose in fixing attention upon certain features of religion. But it was the tendency of the time to make of them substitutes for a vital relation with God. This is always the danger which confronts a spiritual religion. Dependence upon even the most excellent practices comes dangerously near the point at which the religious part is devitalized and formalism and legalism creep in.

The prophet cries indignantly that he cannot put up with a solemn assembly coupled with iniquity of heart. God cares nothing for any gifts which men can bring, nor any prayers which they can offer, unless these are the expression of genuine piety and reverence. What he really wants is the cleansing of life from selfishness and unsocial conduct. "Wash you," he says, "make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (ver. 16:17).

A moment's reflection would teach them the fact that sin is not lightly to be washed away. He asks a question, which in our version seems to be a positive statement; in reality it should have precisely the opposite significance. "Think for a moment," he says. "If your sins are as scarlet, shall they become white as snow? If they are red like crimson, can they become as wool? You appear to think so and to treat the whole matter lightly. In reality it is only by sincere obedience that you can gain divine approval. Continuance in your present careless mood means only destruction, and of this destruction I as a prophet of God am warning you."

Then comes a graphic picture of the unholy character of Jerusalem. Corruption and unrighteousness have taken possession of her people. What wonder then that God has brought upon the city its present disaster? Yet these sufferings must not be regarded as the end. They are only a means of cleansing Judah from her defilements. The unrighteous and immoral will be purged away. The signs of idolatry must be totally destroyed. Destruction must precede renovation and revival. The glorious future demands a present of chastisement and suffering. In such words the prophet pictures the present unhappy condition of Jerusalem, surrounded with enemies and paying the penalty of former transgres-

sions. Only by righteousness and reformation of conduct can safety come.

4. ISAIAH AS STATESMAN.

During all this troublous period which saw Judah plunged into such suffering, Isaiah maintained unswerving confidence in the ultimate outcome. His four great theses he gripped with firm tenacity. The nation had sinned, the nation must suffer, a remnant should survive, and the future be glorious. A fixed part of this creed was the escape of Jerusalem from her enemies. Through all the difficulties and disasters of this Assyrian period Isaiah kept his faith in that happy outcome. Even when the chiefs of Sennacherib's invading force were demanding the instant and unconditional surrender of the city, Isaiah preserved his calm faith in the inviolable sanctity and safety of the city of God.

Was it political sagacity, or sheer prophetic insight which enabled him to insist again and again that Jerusalem should not fall? When court and king were overwhelmed with the disaster of the siege, Isaiah alone maintained his confidence in the outcome. He had protested against the Assyrian alliance in the days of Ahaz, and had been disregarded. He had counselled loyalty to the Assyrian compact when once it had been made and had protested against Hezekiah's submission to the Egyptian policy of revolt, and again he had been disregarded. Now, in spite of all, he maintained that Jerusalem should survive and that the present danger would be only a prelude to a lasting and happy prosperity.

His sheer confidence that Zion as the city of God could not fall into the hands of her enemies was triumphantly vindicated in the sequel. It required an audacity almost unthinkable for its maintenance. It became the basis of a doctrine that wrought great evil in later generations, as Jeremiah discovered, precisely as Paul's doctrine of justification by faith seemed to lend itself to an antinomian disregard of morals in the teachings of some rash and half-instructed interpreters of the great apostle's message in the New Testament times. But for the period in which Isaiah lived, it was a courageous and magnificent faith, and in its deeper spiritual meaning it is eternally true.

5. SMITTEN FOES.

Isaiah consistently preached during all this period the fact that the Assyrian was only a rod in the hand of God to chastise the proud and rebellious people of Judah (Isa. 10:5-12:6). Over and over he presented the figure of the overthrow of the invading army as soon as the discipline of Judah had been accomplished (Isa. 14:24-27; 17:12-14, etc.). It must have been an event of stupendous character when these confident forecasts were actually realized. Jerusalem had been invested by Sennacherib, and King Hezekiah to save his capital paid over to the invader an enormous tribute, stripping temple and palace for the purpose. The army was withdrawn and Jerusalem seemed to have escaped.

But rumors of an active alliance with Egypt and the probable coming of an Egyptian force to the north reached the Assyrian at his camp in Lachish, southwest of Jerusalem. Deeming it unwise to leave so strong a city in the path of his retreat should such become necessary, he sent back to Jerusalem a large force demanding the instant surrender and destruction of the city. The terror and dismay which followed are well depicted in Isaiah 33, which seems to reflect this situation. Every pledge had been violated by Sennacherib, but Hezekiah and his people were helpless. Nothing but submission remained.

In such a moment and as a last desperate resort the king called upon the prophet for advice and assistance. With a confidence that seems to us nothing less than madness, and yet when viewed in the light of the eternal purpose the highest proof of Isaiah's pene-

trating insight and magnificent confidence in God, he asserted that the Assyrian would never lay hands upon Jerusalem; that he would not shoot an arrow into it nor erect a siege mound against it; but that he should depart for his own country under stress of a divine rebuke.

The sequel seems unthinkable, and yet both the biblical narratives and the inscriptions of Sennacherib bear convincing evidence that it was true. Some disaster which the biblical writers called a visitation by an angel of Jehovah swept over the camp of the Assyrians, devastating it as with the plague. Vast numbers perished, and the remnant took up a hasty retreat to the east. Years later Sennacherib himself perished by assassination, and in this fact the Hebrew chroniclers saw a still further proof of the wrath of God upon his impious project.

In this glorious consummation of his public ministry, Isaiah makes his final appearance on the stage of Old Testament history. How long he survived these events we do not know, but his place in the regard of the nation had been established beyond all question. He was the greatest prophet who had thus far arisen as an interpreter of the divine will. It was not strange that his shadow should fall far down the history as almost the equal of that of Moses in national and religious significance.

FOLLOWING STUDIES.

The next section will deal with "Micah and Social Justice." After that will come "The Messianic Hopes of Early Israel."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The chronology of Hezekiah's reign.
2. The reforms of Hezekiah, and their basis.
3. Relations of Judah and northern Israel after the fall of Samaria.
4. Isaiah as an orator.
5. The political teachings of Isaiah.
6. The effects of the Assyrian invasion on Judah.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic May 21: Growing into a Larger Work. Mk. 4:26-32. (Union Meeting with the Juniors and Intermediates.)

Growth should ever be the watchword of every Christian. Christian character is an achievement rather than a gift and is acquired only after long, patient and persistent effort. The two key words of our subject—growth and work—are the keywords to the Christian life in general as well as to the Christian Endeavor in particular.

In a joint meeting, such as is contemplated in this lesson, naturally enough the Senior society must assume the major responsibility.

It should be clearly held in mind that the Adult Society is the proper goal for every Junior and Intermediate member, and that as they grow into this they are growing into a larger work. This must be done largely by the members of the Senior Society themselves. The society will not become attractive unless its members are attractive to the younger ones.

Moreover let no member of the Senior Society despise this work with the younger one. No one knows the possibilities wrapped up in a particular boy or girl either for good or for evil. When Abraham Lincoln was called "Long Shanks" by his companions in the pioneer forests of Kentucky because of his unsightly proportions and ill fitting garments no one dreamed of his real greatness or his destined fame. When that colored lad left his little old hut in Virginia with little or no money to make a trip of some five hundred miles, walking much of the distance because he had no friends to pay

(Continued on page 20.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

W. H. Kern, the pastor at Cisne, is holding a revival meeting at Jeffersonville.

M. O. Dutcher, who is pastor at Noble is to hold a meeting for his congregation during May.

The benevolent association offering from Denver Church Sunday-school on Easter Sunday amounted to \$54.25.

Samuel H. Kuntz is to supply temporarily the pulpit at Lilly, preaching there every two weeks.

Cisne Church gave fifteen dollars on Easter Sunday for the benevolent association. W. H. Kern is pastor.

Dixon Church, of which S. Elwood Fisher is pastor, received an offering of \$19.66 in the Sunday-school on Easter Sunday.

William E. Adams, of First Church, Danville, spoke to the Masonic Fraternity last Sunday, the order attending his church in a body.

At last report, the National Benevolent Association had received from Illinois churches and Sunday-school a total of \$1,368 as an Easter offering.

West Frankfort Church made an Easter offering of nearly twenty dollars for the St. Louis Orphanage on Easter Sunday. C. W. Freeman preachers here.

Walter A. Roberts is pastor at Sumner where the church has recently profited in a meeting by Lew D. Hill, which resulted in fifteen additions.

Charles H. Bloom, of New York, has been secured to hold a meeting at Rossville in September, and the congregation is already making plans in preparation for this event.

Bellflower Church is looking forward to a new church building. The ladies have recently set aside several hundred dollars as a starter for this fund. The minister is L. S. Harrington.

The Streator meeting with Vawter and Marty has resulted in one hundred and two additions in less than three weeks, nearly all being adults. The evangelists are assisting C. M. Smithson, the pastor.

The Easter offering at Manchester Church, of which S. R. Aldrich is minister, amounted to \$15.50. This offering was for the benevolent association. The church here and at Pearl, to each of which Mr. Aldrich gives one-half time, are both in prosperous condition.

T. L. Cummings has been pastor of the church at Catlin for only two months. In that time the work has shown a decided improvement. The Sunday-school has grown so large as to compel more space for its accommodation. The basement of the church is, therefore, being finished to give the class rooms required.

Nelson G. Trimble, of Gary, Indiana, spoke at Salem in the interest of the Home Missionary offering on "Chicago's Giant Baby." The

address was on Gary, the city of phenomenal growth, where Mr. Trimble's church is located. J. H. Brinkerhoff is pastor of the Salem Church, and has just enjoyed with his congregation, a Missionary Institute conducted by W. H. Waggoner.

Vienna congregation, ministered to by J. T. Alsop, invited the other churches of the town to meet with the Disciples on prayer-meeting night when the subject of the meeting was "Christian Union." It proved to be an enjoyable and profitable occasion. The Sunday-school of this church made an offering for benevolence on Easter Sunday, of twenty dollars.

The members of the Married Women's Sunday-school Class of Beardstown served supper at the church recently for their husbands, having one hundred twenty-five persons present. The pastor, G. W. Morton, Professor H. G. Russell and E. H. Kinney, the Sunday-school superintendent, made addresses.

Rufus A. Finnell's meeting at Christopher has assumed proportions beyond the expectation of the most sanguine. In fourteen days there had been one hundred and two additions and, partly as a result of the meeting, the town, ordinarily 'wet,' by a considerable majority at a recent election voted to become 'dry' with nearly two hundred majority. The meeting has stirred the entire community.

Carlinville Church, of which J. W. Porter is pastor, is holding a revival meeting which is to last for three weeks. Neighboring pastors will assist, each one for a week. The first week John R. Golden, of West Side, Springfield, will preach and will be followed by F. W. Burnham, of First Church, who in turn will be followed by C. W. Ross, of Litchfield.

A union meeting was recently held at Flora, where C. W. Marlow preaches, by Daniel S. Toy, who was formerly associated with J. Wilbur Chapman, and as a result there have been numerous additions to the church. In recent weeks there have been thirty-two, of whom seventeen were by confession.

First Church, Springfield, let the contract last week for its new building to the McKee Construction Company, a local firm of contractors. The contract price was \$79,500, which is for the bare building alone, not including the furnishings. The congregation is happy over the prospect of an early beginning for its new building. Ground will be broken at once.

At Augusta, where E. T. Cornelius ministers, there are promises of extra building equipment. It is expected a wing will be built on the present structure, the basement will be finished and a new steam-heating plant installed. The churches in this region are advocates of athletics. An inter-city church baseball league is organizing, with Camp Point, Clayton, Bowen and Augusta as the principal cities.

Robert A. Sickles, of Illiopolis Church, spoke to a banquet of men at Mount Auburn on the subject, "God's Masterpiece of Creation, or The Manly Man." There were one hundred and fifty men at the banquet, which was provided by the Men's Sunday-school Class, of which H. H. Wagner is teacher. This class has a very large membership, and is only about two months old. It is their purpose to hold a banquet every three months and secure outside talent for an address. The address of Mr. Sickles was enthusiastically received.

S. F. Fannon preaches at Brownstown, where seven thousand dollars has been raised toward a new brick edifice to cost about twelve thousand dollars. The work is prospering in an unusual way in this church. Prayer-meeting attendance numbers about 50 per cent of the membership. On a recent evening almost one hundred were present. Mr. Fannon also preaches at St. Elmo, where there is also a successful work being carried on, and the prayer-meeting here is practically as large as the one at Brownstown. Not long since a debt of thirty-five hundred dollars was liquidated on this church. Both churches are devoted and happy.

A Sunday-school class of young ladies in First Church at Springfield has been solicited by the pastor to assist in effecting added interest in the Sunday evening service, during May. Accordingly, they prepared a neat type-written supplement for the regular church bulletin which was attached to call attention to the special effort they were making. Whether or not their effort is successful in securing a larger evening congregation, it is at least well that combinations of people like this shall have thrown upon them the responsibility, if only temporarily, in order that they may sense the problem which is constantly carried by the minister. Since our churches have become so large, one of the most disappointing failures is the minister's inability to fix responsibility on the individuals of his church.

News Editorials

Union on Foreign Field Not by Absorption.

Miss Minerva Guthapfel, a Methodist missionary from Korea, spoke at the Woman's National Missionary Jubilee Rally at Springfield. She has been speaking frequently in these rallies over the country and her messages have been listened to with great interest everywhere. She has an intense missionary enthusiasm, and represents what in recent days has come to be observed as a passion for Christian union on the foreign field. The words which she spoke on this subject thrilled every one of her auditors. There was extra earnestness in this part of her message, though she spoke constantly with extreme fervor. The following story was recited by her, being introduced without caution and yet recognizing its possible unpleasantness to her superior officers in the church. A Korean approached her for information. He held his hands behind his back until consent was given for the conversation. On withdrawing his hands, each one contained a small book, one "The Westminster Confession of Faith," and the other "The Methodist Church Discipline." Abruptly he inquired if these were written by the authors of the scripture text. On being advised that this was practically true, he hurled the searching question back, "Why don't they say the same thing?" The missionary was puzzled, but gave a somewhat stammering answer. He continued his embarrassing catechizing. "Do we have to believe these to be saved?" The missionary's theological training had been extensive, but the questions were more

drastic than she had been prepared to meet. She answered, it was not necessary to believe them to be saved, but to enter the church. The heathen said, "My brother who lives yonder,"—the territory ministered to by the Presbyterian church—"reads this book, and I read this other book." "But," he said, "when we have come into the church we will bring our two books together and build a bonfire and burn them both!" And the missionary expressed no dissatisfaction with his conclusion. Apparently she believed this would be a holy fire. The story reveals the fact that the Methodists on the foreign field are not assuming Christian union will be accomplished, either there or at home, by absorption of all Christians into their denomination. The willingness of this earnest missionary to give up, or burn up, the Methodist's discipline is one of many such evidences that, especially on the foreign field, there is a hopeful inclination to dispense with unessential and divisive elements in the churches.

Secretary's Letter.

W. H. Harding, of Maroa, has closed his splendid work there and is now on a trip into Canada for the purpose of looking over a proposed field of labor. If he does not accept it he will be available in Illinois. We certainly hope he will come back and that some good church here will call him.

T. J. Buck, of Cheneyville, is available for a new location, and he is highly recommended by the church and citizens of Cheneyville.

Soon as the month of May comes we begin to prepare to gather our statistics for Illinois. The blanks will be mailed to every church clerk and preacher in the state, so far as we know them, the last week in May. Our statistical year closes May 31st. For this purpose we need to know all recent changes of clerks and preachers, i. e., since Jan. 1st, and not only the addresses of preachers but where they preach. All such information is welcome, for it saves our postage bill, which is no small item. And when the statistical blank is received kindly fill it out carefully, all the facts called for, and mail it to us at once without delay. Every year we have to mail the blanks out three or four times and then only a little over half the churches respond, and we have a large bill of wasted postage. Promptness would save the society many dollars in this extra expense.

Geo. F. Duffy, of Holdenville, Okla., has located at McLean full time. He reports that the outlook seems favorable for a good work. We wish him abundant success.

The Centennial Church, Bloomington, celebrated their first anniversary of the dedication of the church building May 1st with a church supper. It was largely attended by the neighborhood friends as well as members in the city, and the fellowship was very pleasant. The ladies cleared about \$60.

A number of churches have sent in their state offerings this week and many more should do so at once in order to be reported at the district conventions. We are starting on the last quarter of this missionary year and two-thirds of the churches have not helped the state work. Let us make this a record-breaker for the number of churches enlisted. 287 churches sent offerings last year, a gain of 20 over the year before. So far as reported to our office 252 churches have made offerings this missionary year. Can we not reach at least 335 by August 1st? That seems pitifully small for 746 churches. It depends mostly on the preachers.

Get ready for the state convention at Danville, Sept. 4-7, 1911. It is not too soon now to plan to be there and take a large

delegation with you. Danville is a good railroad center, both steam and trolley.

W. D. DEWESE, Office Sec'y Treas.

J. FRED JONES, Field Secretary.
Bloomington, Ill.

Chicago

QUARTERLY ASSEMBLY.

The last quarterly assembly of Chicago Disciples on April 30 at the First Methodist Church was both significant and indicative. The large and representative church delegations, the hearty response to the address of Secretary McCash, and the slogan of "\$3,200 for city missions" signify a unity of purpose, as with a deeper consciousness of their mission Chicago Disciples face the task of evangelizing America.

In spite of the inclement weather it was evident when Pres. E. M. Bowman of the C. C. M. S. called the meeting to order that the congregation would be no small one. Every church was represented. Unusually large delegations were present. Jackson Boulevard led with a delegation of nearly one hundred; Metropolitan brought almost as many. The Russian mission was represented by Basil Keusseff and several Russian workers. Churches situated a great distance from the loop, as Irving Park, West End, Austin and Ashland Avenue, brought large representations. It is encouraging to note the increasing interest on the part of the churches in these quarterly assemblies. They arouse group consciousness and the local church then feels the grip and swing of our common city problems.

The music was in charge of the West End Church. In an admirable manner their trained quartet led the singing and furnished extra music numbers.

O. F. Jordan, secretary of the City Missionary Society, spoke of the great need of an increased city mission fund, and sounded a new slogan for our work. Inasmuch as \$3,200 is yearly put into our city by the A. C. M. S. and C. W. B. M., it is not only fitting but necessary, urged Mr. Jordan, that Chicago raise a similar amount. Hence the standard of \$3,200 for the city offering this year.

C. G. Kindred spoke briefly regarding a monument for the grave of "Father Larabee." Though this noble man was a servant to the cause here, his grave is unmarked. It is the desire of a number of our Disciple leaders to erect a suitable monument, and on Decoration day to hold short services at the lot in Graceland. The speaker solicited no funds, knowing those interested would be glad to participate in this worthy undertaking by sending him an offering.

The address of the afternoon was delivered by I. N. McCash, secretary of the American Christian Missionary Society. It is the belief of the American Society, said the secretary, that a vastly larger sum should be spent for the evangelization of Chicago. For the present, however, a small and wholly inadequate fund is all that can be placed here. The cities, to Mr. McCash, are huge "artificial personalities." By conscience plus prayer can the city problem be solved.

He brought before the assembly the work in the country at large. He spoke of the 45,000,000 unchurched people in our native land. These must be reached before the world can be saved. The Disciples of Christ have a great opportunity. Besides their fast increasing numerical strength, they are strategically located. Situated in the great Middle West section, they should deal effectively at first hand, with the great problems of church life in America.

However, in the planting of our new churches we should use judgment. Mr. McCash sees no need of our people rushing into overchurched towns and villages.

Yet we are indifferent to the needs and pleas of this home society. The speaker compared the church to an apple tree. The Foreign Missionary Society, the C. W. B. M., the church extension society all these come first to the tree and pluck the ripest and best of the fruit, leaving a few small apples in the top of the tree. These the home society by dint of labor and exertion must club out and with the seed of these apples grow more apple trees to supply more fruit for the other various societies. This should not be so. Home missions should have equal rights with foreign missions. No army is stronger than its base of supplies. Develop strong churches in America in order that they in turn may give for other activities. Yet Secretary McCash spoke in no bitter spirit. He warmly advocated giving to all our work. "Not less for foreign missions, but more for home missions" was his constant cry.

However our church is beginning to have a conscience upon the subject. More churches are becoming interested and liberal. The colleges too are becoming aroused. In our various institutions are found bands of students who are studying conditions in frontier states. For instance the Wyoming band during college prepare themselves by special research to serve upon graduation in this particular field.

The message of Mr. McCash was well received. Usually map talks and quoted statistics tire an audience. Not so on this occasion. The activity, consecration and enthusiasm of the speaker commanded attention. Using first one map then another, —pointing here and there— now hurling out a bunch of hard facts—now pleading with great tenderness—the speaker was master of the situation. He laid no stress on form. He had a message, not a speech. He came to arouse, not to entertain. His words were hot and burning. They were felt rather than heard; they were words from the mouth of a prophet secretary.

The message will burn away many obstacles. Funds will be forthcoming. In the heart of Chicago Disciples has been planted this message of the duty of American people to the land of their birth.

VAUGHAN DABNEY.

Our Readers' Opinions.

(Continued from page 13)

correspondent can mean by using the phrase "stultifying themselves" in connection with receiving into fellowship those whom Christ has already received into His church. Not only should there be no hesitancy in taking such a step but there should be great rejoicing on the part of the church that such Christians wished to unite with them in renouncing sectarian creeds, sectarian names, and the practice of sectarian forms of baptism.—THE EDITORS.

God or Mammon.

(Continued from page 12)

again to shake his hand and express the hope that he would become their pastor.

Mr. Waller had said that afternoon, that the board of officers would meet immediately after the evening service was dismissed and now that committee was in session and Baxter's fate was to be decided very soon. But that young man experienced not a single misgiving. He felt as certain of the call as he could ever be certain of anything.

In a very little while, Mr. Waller came out of the room where the committee was in session and approached his young admirer with outstretched hand.

"You are wanted over here, Brother Wakefield," he said, "and I have the honor to inform you that you have just been called by a unanimous vote to be our pastor."

(To be concluded next week.)

Church Life

—The report of the Unification Committee will be found on another page. It was preceded by a resolution as follows: "that we reaffirm as the sense of this committee that the most feasible means of promoting the unification of our missionary and philanthropic interests in the organization of an annual convention of representatives of our churches." The report will probably be presented to the Portland Convention in July. Meantime it will be read with interest and will become, no doubt, the occasion of some debate in these piping times of peace in the brotherhood.

—The writer of the article, "To Help Save the Boy," on page 22 of last week's issue is awarded the prize for best news item. He will please accept this statement as due notification and indicate at once by postal card which of the following books he prefers:

1. New Testament Theology, by Henry C. Sheldon, Macmillan, \$1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putman, \$1.25 net.
3. The Dilemma of the Modern Christian, by Edward H. Eppens, Sherman, French & Co., \$1.20 net.
4. Americans All, by John Merritte Driver, Forbes & Co., \$1.50.

Granville Snell is in a meeting at Laclede, Mo.

The congregation at Arkansas City, Kans., are planning for a new church home.

The church at Frankton, Ind., is being remodeled at a cost of \$5,000.

Thos. B. Shearer, of Scottdale, Pa., has accepted a call to Hebron, Ohio.

Charles E. McVay is assisting in a successful meeting at Tonkawa, Okla., led by the pastor, James A. Crain.

At the meeting recently concluded at Lyon St. Church, Grand Rapids, Mich., there were 110 additions.

G. A. Hesa, for several years pastor at Charles City, Iowa, has accepted the pulpit at Clinton, Iowa.

The congregation at Bloomfield, Ind., is preparing to erect a new structure, to be completed before the end of the year.

A. P. Johnson, for some time pastor at Chickasha, Okla., has taken up his new work at Cleveland, Ohio.

B. A. Channer, for seven years pastor at Jewell, Kans., has resigned to accept the pastorate at Goodland, Kans.

F. J. Milnes, of Mendota, Ill., has received a call to the pastorate at First Church, Pendleton, Ore.

Ground has been broken for the erection of a new church home for the congregation of Hilldale Church, Indianapolis, Ind.

The church at Decatur, Ind., J. M. Dawson, minister celebrated home-coming day recently.

F. B. Elmore, for several years pastor at Stuttgart, Ark., has accepted the unanimous call of the church at Chillicothe, Mo.

During the meeting recently held by C. M. Kreidler with his congregation at Elmira, N. Y., forty were received into the church.

Judge Ben B. Lindsey, of Denver, Colo., lectured in Central Church, Spokane, Wash., in the interests of the Child's Welfare League.

A large attendance is expected at the annual convention of the Indiana Christian Missionary Society, to be held at Columbus, May 15, 16, 17.

T. J. Golightly, pastor at Caldwell, Idaho, reports that his congregation will unite in a meeting with the Baptists of that place, the two pastors to do the preaching.

The church at Redondo Beach, Calif., which was organized a year ago with twenty members now has fifty-seven and plans for a building are being discussed.

M. L. Buckley, formerly pastor at Collingwood, Ohio, began his work at Fifth Ave. Church, Grand Rapids, Mich., May 7. He takes the place of Homer E. Sala, who resigned some time ago.

A new church was dedicated recently at Clymer, Pa., the address being delivered by E. A. Hibler, of Pittsburgh, Pa. The building was erected at a cost of \$15,000. M. Allen Hickley is the pastor.

W. E. Harlow is in a meeting at Laredo, Tex., with D. D. Boyle, the minister there. Mr. Harlow will later hold a meeting at Blandinsville, Ill., dedicating their new \$20,000 church there about June 1.

W. C. Cerie has accepted the pastorate at Central Church, Findlay, Ohio, left vacant by the removal of W. W. Winbiger to Sharon, Pa. This congregation will participate in a union meeting to begin May 14.

N. D. Webber closed a meeting at Staunton, Ind., May 29, with fourteen responses to the gospel call. Church awakened, Bible-school increased and arrangements made for cancelling church debt.

C. M. Kreidler, of Elmira, is in a good meeting with the assistance of Mrs. J. E. Powell as soloist. The Elmira Church is pushing to the front under the vigorous leadership of Brother Kreidler.

Owing to the large audiences attending the meeting held at Smithville, Tex., by Richard Martin, services are being held in the opera house. During the first week there were thirty-two additions.

Temple Church, Kansas City, Kans., J. N. Crutcher, pastor, was dedicated April 30. George H. Combs, of Independence Boulevard Church, and Z. T. Sweeney assisted in the services.

A banquet was enjoyed by the men of the church at Paris, Ky., recently, about 450 being in attendance. Among the speakers were Carey E. Morgan, W. E. Ellis, of Cynthia, Ky. and E. B. Barnes, of Richmond, Ky.

A meeting is in progress at First Church, Sedalia, Mo., led by the pastors, A. W. Kokendoffer and Alfred O. Kuhn. A splendid spirit of enthusiasm is being manifested at all the services, the attendance at the Sunday-school nearly reaching the 500 mark.

James Small, associate minister at Independence Boulevard Church, Kansas City, Mo., was elected president of the Ministerial Alliance which meets the first Monday of each month at the Y. M. C. A. It has in its membership about two hundred ministers.

J. Newton Chloe, of Greensburg, Kan., has declined a call for another year extended him by the church there. Mr. Chloe has not yet decided where he will locate. He is well recommended by the elders of his church and is to preach the convention sermon at the Eighth District Convention this month.

Easter was a happy day for First Church, Sedalia, Mo. The Sunday-school had an at-

tendance of 505 with an offering of \$202 for the National Benevolent Association. The church services were largely attended and the offering reached the sum \$1,124.

W. C. Bower, pastor of Wilshire Blvd. Church, Los Angeles, Cal., is preaching a series of sermons on the following subjects: Job, or the Problem of Human Suffering; Psalms, or God and the Soul; Proverbs, or Practical Wisdom of Godly Men; Ecclesiastes, or Life's Greatest Good; the Song of Solomon, or the Love Story of the Bible.

Charles Reign Seoville began a meeting with the two churches at Huntington, W. Va., where C. H. Bass and T. D. Zimmerman are pastors. The meetings are being held in a large tabernacle, which was crowded to its capacity at the first service. At the first invitation 113 were added.

A new church was dedicated at Sheridan Lake, Col., on April 16. The dedicatory services were in charge of J. E. Stebbins, who is now in an evangelistic meeting there. About \$200 more than the entire indebtedness was provided for. This is the only organization of Disciples in the county, work having been started here about a year ago.

The work at Davenport, Ia., where S. M. Perkins ministers, is making splendid progress. The Sunday-school now has an average of 337 and a mission school which meets in the down town district had an attendance of 112 recently. During Mr. Perkins' pastorate of four years he has twice been voted an increase of salary, and this year the congregation will pay his expenses to the Portland convention.

Cecil J. Sharpe, of Hammond, Ind., has just closed a meeting with Charles M. Hillmore at Hillside Church, Indianapolis, Ind., with 215 accessions. The Sunday-school has recently increased from 165 to over 400 in attendance. A temporary tabernacle was built before the beginning of the meeting and services will be held here until their new building is erected.

Claire L. Waite, who has been doing evangelistic work in Wisconsin, has been called by the American Society to hold two meetings in South Dakota. At the close of this engagement Mr. Waite will be at liberty to accept a pastorate. He recently closed a four years' pastorate with the First Church at Milwaukee, Wis., during which he organized the Second Church, which is now in a flourishing condition under the pastorate of Mark Wayne Williams.

Seventh Church, Clay Trusty, pastor, Indianapolis, Ind., observed the first week in May as missionary week. Addresses were given by representatives of the Foreign and American Missionary societies on the history and work of these organizations. Mrs. M. E. Harlan, Mrs. Chas. T. Paul, formerly a missionary at Nankin, China, and Alexander Ying Lee, a graduate of Christian College, Nankin, also gave addresses. This church supports Mrs. Paul Wakefield at Wuhu, China.

In the absence of C. J. Sharpe, who was conducting a series of meetings at Indianapolis, his pulpit at Hammond, Ind., was supplied one Sunday by Mrs. Martha Trimble, of Gary, and on another Sunday by C. C. Morrison. Mr. Morrison reports a live church at Hammond. Their house, dedicated last August, is capacious and well-appointed. Large congregations assemble regularly to study the Bible in the morning (a combination service of Sunday-school and worship) and to hear Mr. Sharpe preach at night. An eight year pastorate has brought Mr. Sharpe into touch with the whole community. He is everywhere respected. His church people give him the heartiest support. "We miss

him badly," said one of the deacons, "he's the boss, you know."

First Church, St. Louis, Mo., is to be made headquarters for the inauguration of a plan of benevolent and Christian helpfulness on a most comprehensive scale, approved by ministers and laymen of the church. The plan embraces the establishing of a night school, including courses in stenography, telegraphy, printing and other branches, together with the social and religious features of a modern settlement. E. F. Harris, pastor of Clifton Heights Church, suggested the plan. He was named as chairman of the committee representing the fourteen churches of the city. Two classes of members are to compose the society, those who are to receive the benefits, and the benevolent, or those who are to aid in sustaining the enterprise. All will contribute to the support of the work and to a fund which will be used in relieving the sick and in providing loans for those temporarily in need. Free clinics are to be provided for the poor and a social committee will provide amusement.

The church at Sumter, S. C., is giving its pastor, M. S. Peckham, a short vacation in May, which he will spend with his father, Prof. G. A. Peckham, of Hiram College. In two years Mr. Peckham has taken only about two weeks' vacation and has worked untiringly, not only for the Sumter Church, but for the cause in South Carolina as a whole, having been reelected to the office of recording secretary to the state board. At present he is serving as treasurer and recording secretary of the state board. Considering the difficulties of this particular field and the work in this state as a whole, the Sumter work has made great progress in the past two years under Mr. Peckham's leadership. The membership has been doubled and a concrete block church building erected, which was dedicated by I. N. McCash last November, and is one of the best of our brotherhood in the state. Mr. Peckham by his individual efforts reside nearly all the money for this, excepting the Church Extension loan.

Sunday School Day at Portland

The Sunday-school is to have a prominent part in the coming National Convention at Portland. W. C. Pearce, adult superintendent of the International Sunday-school Association is to be the chief speaker and will bring helpful messages of cheer and instruction. Sunday-school Day is to Saturday, July 8th.

There will be four or five early morning conferences on the various departments of the work, Elementary, Advanced, Adult, Teacher Training and Missions. Prof. F. E. Billington will lead the conference on Teacher Training and expects to put this fundamental work on a distinctly educational basis. Prof. Billington occupies the Chair of Religious Pedagogy in the Eugene Bible University.

The afternoon session is to be devoted entirely to Sunday-school work and some of the topics that will be discussed are: "The Sunday-school and the Home;" "Higher Ideals in the Teaching Service;" "The Winning of the West;" and "The Sunday-school and Immigration." The 1911 Front Rank Recognition Service will be held during the afternoon.

There will be an adult Bible Class Banquet at 5:30 with plates laid for 1,000 persons.

W. C. Pearce will be the chief speaker at the night session.

On Sunday morning comes the record Sunday-school at 9:30. J. A. Emrich with his committee is looking carefully after all local arrangements for this event.

ROBT M. HOPKINS.

American Bible School Superintendent.

DR. PRICE'S Cream Baking Powder

is the most efficient and
perfect of leavening agents.

MADE FROM PURE CREAM OF TARTAR

No alum, lime or ammonia.

Kansas City, Kansas

We have just closed a month's meeting with Lowell C. McPherson, of New York, as the evangelist. The immediate results were fifty-two accessions, twenty-six being by confession and baptism, and \$2,000 raised on our church building debt. I never was in a meeting where it was so easy to raise money for the evangelist. Mr. McPherson in my estimation is unique as an evangelist. Not a professional nor sensationalist in any degree, wholly unselfish he seeks not to make a reputation but to honor Christ and save sinners. He labors for the welfare of the church and the pastor. Though we had to pass through an exciting city election, and a great Y. M. C. A. campaign for \$200,000, yet we closed with a fine interest and two confessions on the last night, that of the reception of new members. —W. S. Lowe.

A New Secretary of Church Extension

For more than a year the Board of Church Extension has been considering the employ-



Rev. John H. Booth.

ment of an additional secretary, because it has been a physical impossibility for the corresponding secretary to do the work in the field and the office work. Delinquent loans must be looked after, conventions must be attended and churches, that have no fellowship in the church extension work, must be visited and enlisted. The demands on this

fund are increasing with a growing religious body. As the fund grows, the work of caring for it increases. The board believes, therefore, that the brotherhood will approve our action in securing additional help.

The board believes we have secured the right man. When we communicated with Charles S. Medbury, pastor of University Place Church, Des Moines, Ia., Hill M. Bell, president of Drake University, A. M. Haggard, former dean of the Bible College and Sherman Kirk, the present dean, they all recommended Mr. Booth. Our board felt that this was a very fortunate coincidence. All of these men speak of Mr. Booth in the most confident language, that he will be able to do the work. He is a most acceptable speaker, having won the highest honors in the State Oratorical Contest when he was in high school at Colorado Springs. Also having won in the Collegiate Oratorical Contest when in Drake University in 1905 and 1906, winning in the local, state and inter-state contests. The Inter-state Contest was held at Topeka in the auditorium where the National Convention was held.

Mr. Booth was born in 1880 on a farm near Wichita, Kansas, and lived on a farm in Oklahoma until he was 17 years of age. He entered the College of Liberal Arts at Drake University in 1903, receiving his "B. A." degree in 1907. In 1908 he graduated from the Bible College at Drake. He did student preaching while he was in the Bible College at North River and Dallas Center, Ia. He began preaching at Centerville, Ia., after he graduated, resigning his pastorate there October 1, 1910. The brethren at Centerville advised the Board of Church Extension that Mr. Booth brought up all departments of the church's work, making the church a Living-link under the foreign society and home society, with liberal offerings for every other missionary interest. He also raised nearly \$2,000 and paid for church repairs and indebtedness while at Centerville.

Mr. Booth has been in the evangelistic field since last fall, having held six meetings in Iowa, with 228 accessions. Mr. Booth is exceptionally happy in raising money from the platform, which is much of the kind of work he must do in assisting our delinquent churches in the payment of their debts which are past due.

Mr. Booth is a married man with two sweet little girls. Mrs. Booth is a graduate of Conservatory of Music at Highland Park College, Des Moines, and took several years work in Drake University in the College of Liberal Arts and College of the Bible.

Mr. Booth began his work with the Board of Church Extension on the 1st of May and we ask for a cordial Christian reception wherever he goes.

Board of Church Extension.
G. W. MUCKLEY, Cor. Sec.

News from the Foreign Society

Dr. Macklin of Nankin, China, writes that Mr. King, a Chinese friend, is giving the mission a second isolation cottage and a green house for the industrial work. He is planning to buy a farm and give that. Dr. Macklin is greatly encouraged by these gifts.

James C. Ogden of Batang, Thibet, is very anxious that another family be sent to join the workers there, and he offers to provide the outfit money himself. This amounts to \$200. His hope is that another family should sail not later than the first of September.

W. H. Hanna writes that Mr. and Mrs. Donald McCallum are with them at Vigan, and that the students like him very much. He is not able to do much yet except to get the language, but his very presence is a help which cheers his associates because there are not many like-minded people in the Philippine Islands.

Leslie Wolfe writes: "I have just spent five days at Lilio and Rizal in Laguna Province, preaching and teaching. The churches there are prospering. At Rizal twenty-nine were baptized in February and March. The Romanists are very hostile. A young man and young woman who were baptized were driven from their homes and had to find refuge in the homes of the brethren. I will hold a Bible Institute there in May to instruct the new converts. I baptized a man in the Pasig River at Manila recently.

B. L. Kershner, Manila, writes: "We are now drawing near to the close of the school year. Our primary classes closed yesterday. They have been interesting and good. The average attendance was twenty. We taught lessons in English, arithmetic, basket and mat-making and the Bible. I wish we had a teacher to take charge of this work. It offers an excellent opportunity to get into the homes of the people in the district. The class for evangelists will continue another week and be followed by a strong Bible Institute."

The latest word from Secretary Rains was dated Tokyo, April 1. He was then planning to visit Korea and Peking to study the work in both those fields. He has abandoned his original purpose of going to Africa and will return home by way of San Francisco and be at the Portland Convention.

Leslie Wolfe reports fifteen persons baptized at the town of Rizal in Laguna Province, Philippine Islands, in the past few weeks under the ministry of Fernando Manakis. The whole community is being stirred. The chapel at Rizal was dedicated last May, but the congregation has decided to build an addition to it to accommodate the enlarged congregation.

Donald C. McCallum reports that he and Mrs. McCallum are at Vigan, Philippine Islands. They are associated with Mr. and Mrs. W. H. Hanna. They spent three weeks at Manila on the way and attended the first Sunday-school convention in the Philippine Islands and the annual convention of the Evangelical Union. In this way they became acquainted with a large number of the American workers in the Islands, and were able to form some idea of the work that is being done.

Dr. Jaggard of Longa, Africa, expected to leave on furlough about the last of April. He will reach his home in Kansas about the middle of June.

STEPHEN J. COREY,
Cincinnati, Ohio, Secretary.

Christian Endeavor Lesson

(Continued from page 15)

his fair no one dreamed of the school which now flourishes at Tuskegee and its President Booker T. Washington, who has an international fame as an educator. To sympathize with and encourage those of the younger societies is to take this untried material and make the most of its latent powers.

Besides, is not this training of the heart the most precious of all? This world is burdened with sorrow and sadness. Disappointment and gloom are the experiences of every heart. Every life has its tragedies. At these times we need sympathy as Jesus sympathized with the sisters when the brother died, with the multitude which wandered like sheep without a shepherd, hungry and far from home.

This heart training will render willingly an unselfish service. Has misfortune befallen us? Has a member of the family sickened and died? Christian hearts not only extend sympathy but with their hands do those things which the bereaved find it impossible to do. Have reverses come and are we left stranded and helpless? Then Christian friends come to our aid and help us to help ourselves. And so they go as angels of mercy among the sick, the distressed, the poor, the unfortunate and the degenerate, rendering deeds of kindness, speaking words of cheer and at the same time keeping for themselves clean hands and pure hearts. This is the larger work into which we all should seek to grow.

Plan for a Convention of Representatives of Churches of Christ

PREAMBLE.

Whereas, There is a widespread feeling

among the Disciples of Christ that they need a closer unification of their various missionary, educational and benevolent organizations, a more general fellowship of the Churches of Christ in all co-operative efforts for the extension of the kingdom of God in the world, and their own greater efficiency;

Therefore, we, members of Churches of Christ in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches and inviting the fellowship of all our sister churches in the accomplishment of these ends, do adopt the following constitution and by-laws:

CONSTITUTION.

NAME.

ARTICLE I. The name of this organization shall be the General Convention of Churches of Christ.

OBJECT.

ARTICLE II. The object of this convention shall be to promote unity, economy and efficiency among all the philanthropic organizations of the Churches of Christ; to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer cooperation on great issues pertaining to the kingdom of God.

MEMBERSHIP.

ARTICLE III. This convention shall be composed of members of Churches of Christ as follows:

1. Representatives appointed by Churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members, above the first hundred, provided that no church shall have more than five representatives.

2. Representatives of executive boards of



A Welcome Change

Smoke curling up from the farmhouse chimney as the men are coming in from the fields, gives a pretty suggestion of a good supper and a comfortable home. But it also means a hot, tired woman, working hard over a blazing fire.

Your wife can escape this with a New Perfection Oil Cook-stove.

A New Perfection keeps a kitchen many degrees cooler than any other range, yet it does all a coal or wood range can do. It saves time, labor and fuel. No wood to cut; no coal to carry; no ashes; no soot. With the New Perfection oven it is the best cooking device you can find anywhere.

New Perfection
WICK-BURNER FLAME
Oil Cook-stove

Made with 1, 2 and 3 burners, with long, turquoise blue, enameled chimneys. Handsomely finished throughout. The 2- and 3-burner stoves can be had with or without a cabinet top, which is fitted with drop shelves, towel racks, etc.

Dealers everywhere; or write for descriptive circular to the nearest agency of the
Standard Oil Company,
(Incorporated)

co-operating national and state organizations, each national board to choose three representatives and each state organization two.

OFFICERS.

ARTICLE IV. Sec. 1. The officers of this convention shall be a president, three vice-presidents, a recording secretary, a corresponding secretary and a treasurer. These together with eight other members shall constitute the executive committee. Any member of the Church of Christ in good standing is eligible to office.

Sec. 2. These officers shall serve from the close of the meeting of the convention at which they are elected to the close of the next annual meeting of the convention, and until their successors are elected. The president shall be ineligible to succeed himself.

AMENDMENTS.

ARTICLE V. Amendments to this constitution may be made by a vote of the majority of the members present at any regular session of the convention, provided that notice thereof has been given in writing at the previous annual meeting by the executive committee, or by not less than ten members.

On motion, the following resolution was adopted:

RESOLVED, That your committee also recommends the adoption of the following resolution: Resolved, That in order to provide for the organization of the first annual meeting under the constitution reported by the Committee on the Reconstruction and Unification of our Missionary and Philanthropic interests, a committee of one representative each be appointed by the American Christian Missionary Society, Christian Woman's Board of Missions, Foreign Christian Missionary Society, Board of Church Extension, Board of Ministerial Relief, The National Benevolent Association, and the State Secretaries' Association, and eight

others to be named by the chairman of this meeting, be constituted to call such first annual meeting; to provide for its temporary organization by naming and constituting suitable officers and committees, and to provide ways and means for holding such first meeting and for defraying its expenses.

A. B. Philpott, Ch'rman. B. A. Abbott.
Mrs. Anna R. Atwater. Finis Idleman.
Frederick A. Henry. C. J. Tannar.
W. F. Richardson I. J. Spencer.
J. H. Mohorter, Sec'y. W. A. Baldwin.

Dedication of First Church, Fullerton, California.

Sunday, April 23, was the crowning day of five years' work of the Christian church. The new building, thought by many to be too large for the needs of the city, was crowded to the doors and the people joyously contributed almost \$12,000. Of this amount \$10,500 was for the building itself and at the evening service it was determined to raise the money for a pipe organ. C. C. Chapman announced at the close of the service that an organ costing not less than \$2,500 would be installed and Rev. F. M. Dowling uttered the prophecy that three months would see it ready for dedication.

The building is a credit to the city and to the Christian church in Southern California which is probably growing faster in this part of the state than anywhere else in the world, and where, in the last ten years, its percentage of growth has surpassed that of any other religious organization.

The new house covers a ground space of 74 x 115 feet. In appearance the church is very attractive. It is mission in type, and is built of brick veneer up to the window ledge of the first story, above which it is shingled to the gables, which are finished in rough plaster, broken by cross beams of wood.

The interior is equipped with a large auditorium and Sunday-school room, which can be made into one large room by means of

folding panel doors. The interior is finished in selected pine, done in the natural wood, with beautifully frescoed walls in light tints. The pews are of dark maple and rest upon an inclined floor to the rostrum. The aisles and floor are carpeted with tapestry to match and along the front of the rostrum runs a metal rail with curtains to correspond with the whole. The combined seating capacity of this room is 700. Adjoining the Sunday-school room are the juvenile room, the kitchen,



Charles C. Chapman.

the pastor's study and the ladies' parlor. The rooms are so arranged that twelve separate rooms can be utilized for Sunday-school use.

At the morning service F. M. Dowling preached a masterful sermon from the text, "I am not ashamed of the gospel of Christ" and so swayed the hearts of the people that when the appeal was made for funds to meet the

Bethany Graded Lessons FOR THE SUMMER QUARTER

EVERYBODY DOES NOT SEEM TO REALIZE that The Bethany Graded Lessons can be begun at any time. The course of study begins with October 1, it is true, at the same time the public school year opens. But if a pupil is compelled to miss a term in the public school it is not considered necessary for him to be kept out a whole year until the new year opens. No more is it necessary for a Sunday-school to wait for a special date to equip itself with the graded lesson courses.

BUT THERE ARE THREE SPECIAL ADVANTAGES in beginning the Bethany Lessons in the Summer quarter—July 1. First, the school is somewhat smaller in the summer time, thus making it easier to adjust both teachers and pupils to the new system. When October comes and the normal attendance is resumed, the new organization will be already established.

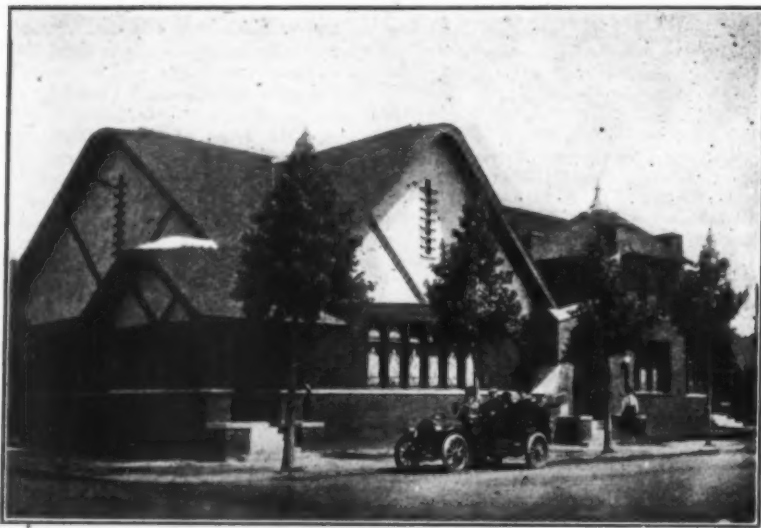
SECOND, THE SUMMER'S LESSONS ARE COMPLETE BY THEMSELVES in all grades. That is, they do not merely continue the Spring's quarter's lessons nor are they just a preparation for the Autumn courses. This makes it just as natural and easy to introduce the Graded Lessons in the Summer time as in the Autumn when the nine-months' course begins.

THIRD, THESE SUMMER LESSONS ARE UNIQUE in the history of Sunday-school curriculum. Many of them treat of the great missionary heroes; others treat of the great religious leaders whose names are closely interwoven with the early history of our American nation. The teachers' texts afford a liberal education in the history of missions and the early events and ideals of our republic. Pupils will find these studies so fascinating that the "Summer slump" in attendance will be more easily overcome than by the continued use of the uniform lessons.

THE BETHANY GRADED LESSONS are far and away the most adequate and fascinating lesson materials ever offered the Sunday-school world. Every lesson writer is an interdenominational authority. No such skill and taste has gone into the preparation of any graded lessons as twelve leading denominations of this country are putting into the Bethany Lessons.

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New Church at Fullerton, Calif.

indebtedness the responses came in showers. It was announced that the benefactions of C. C. Chapman who had duplicated every dollar given for the building would be continued until the close of the services but would not apply to any indebtedness that should be unprovided for.

Large delegations were present from Los Angeles, Santa Ana, Whittier, La Mirada, Anaheim, Olinda, Covina, Orange, and La Habra and many from these delegations seemed to be as eager to give as the people of Fullerton.



Rev. Bruce Brown.

The other churches of the city dismissed their services for afternoon and evening. At the three o'clock service congratulatory addresses were delivered by Rev. J. T. Hopkins of the Presbyterian church, Rev. R. B. Whitson of the Baptist church and Rev. George Graff of the M. E. Church. Rev. W. G. Bower of the Wilshire Boulevard church, Los Angeles, Rev. Paul Wright of Santa Ana and Rev. J. T. Stivers who conducted the series of meetings in which the building enterprise was launched, participated in this service. T. W. Cline of Fullerton presided at the communion table.

At the evening service the house was overflowing at an early hour. Dr. Bruce Brown has charge of the program at this service as in the others. The address was delivered by Mr. Charles C. Chapman on the subject, "The Church in Prophecy: Purpose and Fulfillment." Mr. Chapman has dedicated 28 churches in Southern California and is a past master in the art of handling large assemblages and inspiring people to the practical duties of

life. The audience seemed deeply moved by his tribute to the work and influence of Christianity and were in a mood to respond readily when he proposed to add to the victories of the day the purchase of a pipe organ that would be the pride of all the people of the city, in the churches and out of them.

One of the chief attractions of the day were the solos by Mrs. Princess Long and the singing of a chorus of 40 voices.

At the close of the evening service the building was formally dedicated by the pastor with all the people assisting him in the responsive readings from the ritual prepared for the occasion.

Los Angeles Meeting

Some months ago the First churches of Pomona and Los Angeles united in calling President R. H. Crossfield, of Transylvania University, to hold a series of evangelistic services for each of those congregations. A very successful meeting was held in Pomona in the latter part of March. Just at the time of Dr. Crossfield's engagement with the First Church, of Los Angeles, a series of union meetings were planned for several districts in Los Angeles under the direction of the Church Federation of the city. The largest district, composed of nine of the largest downtown churches, asked Doctor Crossfield to do the preaching which he did most acceptably for two weeks. The attendance was large and the people were most delighted with his ministrations. This union meeting was followed by a two weeks' meeting with the First Church. Doctor Crossfield's preaching was virile, vital and vigorous, and his sermons were sane and scriptural. He won the hearts of all our people. His spirit was most delightful. He is distinctively a preacher and ought to be in the pulpit of one of our strongest and most important churches; or even more important.

THE DIVINITY SCHOOL OF The University of Chicago Summer Quarter, 1911.

First Term begins June 19. Second Term Begins July 27. COURSES will be offered in the Old Testament by Professors Jewett, Willett, Smith, L. B. Paton, of Hartford Theological Seminary, and G. A. Barton, of Bryn Mawr College; New Testament, by Professors Burton, Voisaw, and Goodspeed; Systematic Theology, by Professors Smith and H. A. Youtz, of Auburn Theological Seminary; Church History, by Professors Parker, Moncrief, Gates, and George Cross, of Newton Theological Institution; Practical Theology, by Professors Hoben, Greene, and G. E. Dawson, of the Hartford School of Religious Pedagogy; Ecclesiastical Sociology, by Professor T. J. Riley, of Washington University; Public Speaking, by Professors Blanchard and Nelson; Music, by Mr. Lash. Courses in other departments of the University are open to students in the Divinity School.

Address the Dean for further information.

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ought to be giving all his energies to evangelistic work for which his culture, experience and training so admirably fit him. I most cordially commend his services to any church or pastor needing a safe, sane and scriptural evangelism. His meetings resulted in more than fifty accessions to our memberships with no explanations or apologies to follow; for Crossfield never says or does a foolish thing. He understands the problems of a city church in the down town districts of our great cities.

A. C. SMITHER.

Palmer, Nebraska

On April 7, the writer began a meeting at Palmer, Nebr. The meeting continued for three weeks. During the meeting fifty-three came forward. Forty-four of these were by baptism. Five came from the Baptists, two from the Methodist church, and one from the Episcopalians, and one by commendation. It was a meeting of great spiritual power. The work of preparation had been done perfectly by the pastor, Burton Davies, a Cotner student, who has been preaching for the church for ten months. He has done a good and lasting work with this church. Arthur Ritchey, another Cotner student, had charge of the song service and was a great help in the meeting. During the last four years he has been pastor of the Bennett Church. He goes to York, Nebr., the first of July, following his graduation. The church at Palmer is much blessed in having a godly eldership. Henry Cox, a charter member of the church, came to Palmer, thirty-nine years ago. He has been letting his light shine for the Master all these years. He is ably seconded by Truman Gee, the other elder of the church. The membership is consecrated and devoted and, with added strength, the church will become a great power in the community. We shall always remember with much joy the privilege of holding this meeting. Our stay in Palmer was made pleasant through the uniform kindness and kind hospitality of the children of God.

Frank Woten has been called to the pastorate of the church. He graduates from Cotner in June and will move to Jalmer after graduation. He is an able young man and will do the church a great work.

WILLIAM OESCHGER.

Oklahoma Christian Mission Society

Enid entertains the state convention this year, the dates being May 31 to June 1 and 2. The convention immediately follows the annual Commencement exercises of Oklahoma Christian University. It is hoped that all the delegates to the state convention will come one or two days early in order that they may attend the Commencement of this great and growing educational institution of the southwest. Either one of these occasions offers great attraction to the visitors and both together present programs which will scarcely be excelled in our national convention in Portland. National speakers are coming: A. McLean, C. C. Smith, G. W. Muckley, P. C. McFarland and probably others.

The sessions of the convention will be held in the university chapel for it is our desire to have all delegates become familiar with the university surroundings, the campus, the buildings and equipments, the student body and the faculty. Following the plan of former conventions the church of Enid will furnish free lodging and breakfast to the delegates. Dinner and supper can be secured in the numerous clubs and boarding houses and in the ladies dormitory at very reasonable prices. Those who expect to attend the convention should send their names and addresses immediately to the undersigned in order that ample arrangements for your entertainment may be made.

Enid, Okla.

W. J. WRIGHT.

Yeuell at Hopkinsville

Herbert Yeuell has just concluded his second series of special evangelistic meetings with us. His first meetings were quite remarkable and very successful. His meetings of this spring were even more satisfactory. It is doubtful if as great meetings in essential respects ever before were held by a single church in this town. The newspapers published exclusive daily reports of them; the whole community talked of them and throngs from our own and neighboring towns attended them. One hundred and twelve persons responded to their invitations and presented themselves at the front—the most of them to make their first public confession of Jesus as the Christ. Besides these visible and in a way measurable effects of the meetings is one quite as valuable: I mean the arousal of the church herself to new alertness and devotion.

Mr. Yeuell is a great evangelist, one of the foremost of his time. He has a voice of sweetness and power, a most magnetic personality, a gift of speech at once fluent and forceful, and a fine insight into human nature. But more than these is his capacity for preaching in ways of bewitching freshness the ancient Gospel. He rides no hobbies, exploits no fads, uses no objectionable methods in his invitations. Many of his sermons are constructed of course with primary reference to the hortatory element of them and so they stick closer to the audience than to the text. And yet even these are by no means lacking in the beauty and power of a sound orderliness. Others are at once highly hortatory, being ablaze with the evangelistic fervor and nobly beautiful and strong in their substance and arrangement. The best of his sermons are worthy of a place beside the best sermons of the best preachers I ever heard.

We are most grateful for Mr. Yeuell's work here and wish him all good success in his good work wherever he may go.

H. D. SMITH.

Hopkinsville, Ky., April 28, 1911.



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1. Ye who were - der of his green was - ter, Love - ly and far
2. Come, and com - ing did peace and por - tion, Wait - ing for you
3. You should know of this love so true - der, Love that is stand - ing
4. Come, and find that you can - not faith - om, Love like Christ's

from the main home-fold, Come and learn what the love of Christ is,
at the place of pray'r, Kneel and ask for a soul for - give - on,
lost, and deep, and true, Come and share in the sweet-ness with me,
all you love and see, Heights and depths of the love of Je - su.

- Chorus -

Love whose gladness can ne'er be told,
Christ is yearning to meet you there, O, how you'll love him when you
Come, and find that my Christ loves you.
No man knows till he sees him from.

know Him! Know the Christ who died to set you free,
On Calvary's cross His heart was broken, Bro - ken there for you, for me!

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